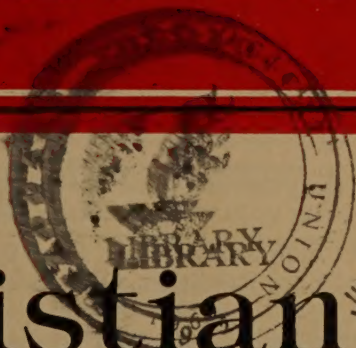


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Christian Order

Summary of Contents for June/July, 1982

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REFORMATION: THEN AND NOW

Teenager

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THE PRO ECCLESIA ET PONTIFICE CONGRESS

A MILESTONE IN THE HISTORY OF THE CHURCH IN BRITAIN

The Chairmen were Sir John Biggs-Davison, M.P., and Lord Peter Rawlinson, Q.C., member of the Privy Council, and former Attorney General.

Lord Rawlinson summed up the feeling of the people attending the Congress in his opening address :

"If anyone had told me, as a young man, that at some time in my life I would have to come to a meeting to demonstrate my support for the belief in the things I was taught as a young man, I would have said that they were crazy".

"This, for me, is a sad occasion because of the impotence one feels, and the attitude of so many, brushing aside those of us, loyal members of our Church, who have this great belief, great loyalty, great affection and great love for that which we learnt in our youth".

Speakers: Fr. Michael Clifton, Michael Davies, Professor Elizabeth Anscombe, Corinna Marnau, M.A., M.Litt., John Finigan, Mrs. Nicole Hall, Hon. Christopher Monckton, Christopher Derrick and many others from the hall.

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Christian Order is a magazine devoted to Catholic Social Teaching and incisive comment on current affairs in Church and State; at home and abroad; in the political, social and industrial fields. It is published ten times a year.

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Christian Order

EDITED BY

Paul Crane SJ

VOLUME 23

JUNE-JULY

NO. 6-7

Not by Guns Alone

THE EDITOR

LAST March, under the title "Death and Hope in El Salvador", I published an address given by Father John Sobrino to a conference-audience at Detroit in the United States. I did so because it moved me profoundly and to the point where I thought it should be made available to a wider audience. Hence my decision to publish. I wanted as many as possible to learn something at least of what the poverty-stricken and landless peasants of that small country were suffering at the hands of those who oppressed them.

I published Father Sobrino's address in the knowledge that his theology is of the liberation brand—in this sense that its roots are in Hegel and that it draws heavily on Marx. Father George Duggan, the New Zealand Marist priest-philosopher and theologian, makes this perfectly clear in his article "Signpost to a Dead End", which I am privileged to publish in this June-July issue of *Christian Order*. The article is in criticism of Father Sobrino's recent book, *Theology at the Crossroads*. I find myself in complete agreement with Father Duggan that the thesis advanced by its Author is destructive of the Christian Faith. I am grateful to him for the first-class hatchet-job he has done on Father Sobrino's book. It needed doing and he has done it extremely well. I myself have never been able to understand

why priests such as Father Sobrino should find it necessary to facilitate, however sincerely, an alien theology to justify the action they are taking now on behalf of the poorest in Latin America, for I know of nothing in Catholic Social Teaching, properly understood, to prevent any of them from doing, in the name of Christ and His Church, what some of them are now doing under the umbrella of Hegel and Marx. The result of this action of the few has led, within the Church, not only to a condemnation of the alien roots of their brand of liberation theology, which is fair enough, but, on the part of too many Catholics, to a generalized and sweeping condemnation of the liberating effort on behalf of the poorest which is being made by priests and religious and dedicated laymen and women in Latin America today. The point has been reached in some Catholic circles where it is sufficient for a priest to be working on behalf of the poor (not merely in Latin America but in the Third World generally)—querying the shape and structure of the society that weighs down on them—to find himself classed at once as a “Leftist” or “Communist”. The charge is not merely inaccurate, but grossly unfair. The underlying motives of those who make it very often open to question.

Against this background, I trust readers will understand me when I say that I remain totally in sympathy with Father Sobrino’s address, which I was privileged to publish last March. I am sad that his political thought and theology should be faulty and wrong-headed, with the roots of both in Hegel and Marx. At the same time, I see no reason why, on this account, I should condemn an address, given by Father Sobrino, which is not only free of any vestige of his faulty theology but most positively laced with a love for the poor and the suffering that is genuine and true. I cannot for the life of me see why he has adopted his present theological stance or why he should think it necessary that he should do so. But the fact that he *has* adopted it is not going to lead me to condemn each and every good thing that he does—simply because his theological thinking is astray. I see neither rhyme nor reason for such condemnation. Neither, I think, would any men of good will. For, if they did, they would not *be* men of good will; which

does not mean that they are "soft on the Comms"; but, simply, that they are prepared to judge a particular situation on its merits, against a background of solid principle, with a very wary eye to the ideological make-up (Right as well as Left) of those who are partners to it and with a knowledge of tactics that has passed long since the somewhat primitive stage that sees confrontation as the only acceptable ploy for the effective settlement of disputes, especially where Communism is concerned. These men know that Communism *thrives* on the cruder types of anti-Communism that see the *only* answer to it in terms of armed strength in support of the prevailing *status quo*, irrespective of its quality where the most elementary canons of justice are concerned. Which is not to say that armed strength has *no* part to play in this type of situation; only that it should never be seen as having the *sole* part to play. Confrontation *alone* turns out all too often to be a mugs' game; and mugs turn all too often into thugs. What was there to choose, in the end, between Hitler and Stalin? Very little, I would suggest. Their shared beastliness should be kept in mind. The ugly example provided by them both has its application today in potential areas of conflict not all that far removed in scope from that which was once their own.

I commend this thought to those today who see polarized confrontation as alone capable of resolving situations which brains, intelligence, along with patience and integrity *leading* from strength—moral as well as physical, without relying on the latter alone—are far more capable of bringing to a successful conclusion. The gun is a legitimate weapon of defence. It should not be allowed into the hands of mindless fools.

**The Liberation Theology of Fr. Jon Sobrino
destroys the Christian faith because it identifies
God with the historical process.**

Signpost to a Dead End

FR. GEORGE H. DUGGAN, S.M.

AT the beginning of the 19th century the German philosopher G. W. F. Hegel reinterpreted the Christian faith so as to bring it into harmony with his system of Monistic Idealism. He used such terms as Creation, Incarnation and Trinity, and many people acclaimed this new theology as marking an advance in Christian thought. However it soon became evident that Hegel had kept only the Christian terms, while giving them a meaning that was totally incompatible with the teaching of the New Testament as this had been understood since New Testament times.

Karl Marx got many of his ideas from Hegel, but differed from him on the subject of religion, dismissing it as "the opiate of the people". He held that it is not enough to seek to understand the world in a speculative way, as Hegel had sought to do, because genuine understanding is only achieved by praxis, by revolutionary activity which aims at bringing about radical changes in the world of men.

In his book *Theology at the Crossroads*,¹ Fr. Jon Sobrino, a teacher of theology in El Salvador, making use of the thought of Hegel and Marx, presents his readers with an account of the Incarnation that is no less at variance with the Christian faith than that which Hegel provided more than a century and a half ago.

In his social and political thought, Sobrino is profoundly indebted to Marx but his metaphysics is Hegelian. He nowhere explicitly states that this is the case, but if one reads the book with a discerning eye, there can be little doubt of the fact.

In Hegel's philosophical system, the unique reality, which he calls the "Idea", reaches its supreme perfection in the development of the State. Political reality is therefore the supreme manifestation of the Idea and could rightly be

called the presence of God in the world. Sobrino makes this Hegelian concept his own. "Political theology", he writes, "is a real *theo*-logy, because it is the political realm that serves as the medium for discerning the true nature of the deity" (216).

For Sobrino, God is not an immutable reality distinct from the universe, but is identical with the evolving universe. God is "the absolute mystery of history" (102), and the history in question is the history of the universe, for "the history of the world is God's own history" (277). From this, it follows that suffering, which is an inescapable element in the history of the world, is an attribute of the Deity. Suffering, he tells us, is "a mode of being for God" (371).

Is historical process prayer?

The reality of God must be historicised. This means that he must, as in Hegel's philosophy, be thought of as an historical process that is moving beyond thesis and anti-thesis towards ultimate fulfillment in the attainment of the final synthesis. "God", he writes, "is a trinitarian process that entered into history in the incarnation, immersed itself in the depths of history on the cross, marked out the direction of history in the resurrection, and will attain the ultimate synthesis only when God becomes all in all" (392).

The Church teaches that we can by the natural light of reason, attain to certainty regarding the existence of God and some of his attributes.² Sobrino does not agree. Echoing Luther, he declares that "the cross rules out any access to God by way of natural theology" (370).

Indeed, the statement that God exists, as it is usually understood, must be dismissed as meaningless, for "we cannot give ultimate meaning to the term 'being' (344). We can say that God "is" or "exists" only insofar as he creates community and human solidarity (357).

Is it possible for a human being to make contact with God? For Sobrino, it is possible, not by means of cultic worship or prayer, but only if a man plunges into the historical process and allows himself to be caught up in the revolutionary effort to create a more just world. Only in this loving self-surrender on behalf of his fellow-men will he find God (277, 368).

Christ, for Sobrino, is primarily a prophet of social, economic and political liberation who gave a decisive impetus to the course of history as it moves towards its denouement with the appearance of the classless society (120).

Because the Apostles came to know Christ first as a man and only later as the Son of God, Sobrino claims, quite falsely, that Scripture leaves us with no option but a Christology "from below" (4). St John in the first chapter of his Gospel and St. Paul in his Epistle to the Philippians testify to the eternal pre-existence of the Son, but their witness carries little weight with Sobrino. Christ, he says, could rightfully be called the Logos only after the Resurrection (291). A mere man at the beginning of his earthly life, Christ became the Son of God by becoming fully human through his denunciation of the religious and political leaders of the day who were oppressing the poor, and by being put to death by them as a political rebel (92, 125, 298, 368).

Although he rejects the charge (338), Sobrino has resurrected the ancient heresy known as Adoptionism, for he asserts in many places that Christ *became* the Son of God. He describes this process of becoming the Son of God in various ways. Christ, he tells us, became the Son of God by his submission to God and obedience to his mission (106), and through his work of bringing about the kingdom (114). He "learned obedience" (Heb. 5:8) and it was through this learning process that he became a human being and in so doing became the Son of God (364). In another place we are told that it was by reacting to the circumstances of his historical situation that he achieved this transformation: He "became man in living and reacting against a specific situation, and became the Son in and through the process of becoming human" (386).

It's the social justice messiah

From all this it is clear that for Sobrino faith in Christ is not faith in the divinity of Christ as the Church has expounded this from New Testament times. Faith in Christ, he writes, "has nothing to do with a merely nominalist orthodoxy that now includes Jesus in the pantheon of

deities" (108). Faith in Christ is nothing else than living as a disciple of the historical Jesus, and this means working as he did for social justice. Only so can we make contact with this Christ of faith, who "is not some vague exalted Lord, but the very man who lived a certain kind of life and died in a certain way because of that" (275).

Sobrino maintains that his Christology is in accord with the dogmatic definitions of the Church, and in particular with the Chalcedonian definition that in Christ the Divine Word unites in his Person two distinct natures, one divine and the other human. We find, however, that when he comes to analyze the Chalcedonian definition he empties it of its ontological content. The concepts of "nature" and "person" which the Council employed were borrowed from Greek philosophy and reflect the cultural and social situation of the 5th century. Since our cultural and social situation is different, we must, Sobrino says, reinterpret the definition to make it intelligible to our contemporaries. He himself does this with the concept of "person", accepting the definition framed by Hegel: "The essence of person is to surrender oneself to the other and find fulfilment precisely in the other" (73). Sobrino is critical of the Chalcedonian definition also on another ground, namely that it supposes that we bring to our understanding of the dogma some prior knowledge of what is meant by "the nature of God" and "the nature of man", and there is no place for such knowledge in Sobrino's philosophy. That he has emptied the definition of its ontological content is clear also from the fact that he makes the truth of the definition dependent on the historical fact that some people believe in Christ. "The ultimate verification of the truth of Chalcedon's christological dogma", he writes, "lies in the course of later history. It is true if we continue to find Christians in later history and in very different cultures and societies . . ." (342).

Sobrino rejects the traditional teaching about Christ's knowledge and holds that he was subject to ignorance and error like any other human being. He may not have been aware of his identity: "We do not know for sure whether he saw himself as the Messiah or the Son of God" (70). What we do know is that Christ made the basic mistake of

thinking that the end of the world was imminent (101, 134, 306). He therefore did not envision the existence of a church such as it appeared after the resurrection (101). As Loisy put it, "Christ preached the kingdom and what arrived on the scene was the Church".

Sobrino's world is unredeemed

Christ did not intend to establish a religion (275-7), for his mission was to pave the way for a new social and political order. He was not a mediator between God and man who offered a vicarious sacrifice in atonement for sin. "His work of mediation", Sobrino writes, "was to advocate justice and love between human beings, to put his whole life and energy into the service of God's kingdom. The major sacral concept of 'victim' is completely desacralised by Jesus. He made no vicarious offering. The cross is not an altar, and there is no sacrificial lamb on it. Instead we find there the body and life of a human being. It is in this way that Jesus, a layman living in the profane world, effectively and concretely manages to do what priests had been vainly trying to do in symbolic, sacral terms, namely to render present among human beings God's love and the desire for human solidarity" (304).

Since Sobrino regards Christ's mission as essentially political and holds that he was put to death as a political rebel, he naturally interprets the resurrection in political terms. "The hermeneutics designed to comprehend the resurrection", he writes "must be political. This means that it is possible to verify the truth of what happened in the resurrection. Given the fact of a world that is presently unredeemed, the resurrection can be understood only through a praxis that seeks to transform the world" (255).

Cultic access to God rejected

The primary obligation of the Christian, according to Sobrino, is to work for the transformation of the world by the destruction of the structures that oblige people to live as oppressed beings. "Christian morality", he writes, "is bringing about the kingdom, fighting for a justice that will re-create humankind and its situation from the viewpoint of the poor" (137).

St. Paul bade slaves to obey their masters and sent the slave Onesimus back to his master, Philemon, but Sobrino maintains, in the face of these facts, that the Apostle's preaching destroys all the structures that oblige people to live as oppressed beings (255). One is reminded of Hegel's rejoinder to the student who objected that his theories were not in accord with the facts. The great philosopher is reported to have replied: "So much the worse for the facts".

For a Monist, there can be no distinction between the sacred and the profane, because the historical process, or what we call profane history, is identical with the Deity and therefore sacred. Nor is there any place for religion as that which is concerned directly with the worship of God. It is therefore no surprise to find that Sobrino, as a disciple of Hegel and Marx, takes a low view of worship and prayer. "Christian faith", he writes, "rejects the idea that there is any direct access to God in cultic worship. It can come only indirectly through service to human beings, specifically to those who can represent and embody the otherness of God in historical terms, namely, the poor and oppressed" (277). We gain access to God only by trying to fashion history (307), that is, by a liberative praxis, by service to the lowly and oppressed (368).

Concept of sacrifice abolished

Since Christ has done away with all cultic worship, the Church was mistaken when she began to regard the Eucharist as a means of worshipping God. The Eucharist should once more become what it was for the Apostolic Church—an agapic meal, a celebration of thanksgiving in which the participants give expression to their faith and love. Sobrino accepts the view of Bultmann that the concept of the Eucharist as a sacrifice was developed only towards the end of the first century, so that the distinction between priest and layman was unknown before that time (301).

In support of his argument that Christianity is not a religion in the accepted sense of the term, Sobrino offers an extraordinary interpretation of the Epistle to the Hebrews (89-90; 302-304). He holds that the Epistle not only declares that the Jewish religion has been done away with, but also leaves no room for any new cult that would take

its place. This is a perverse reading of the sacred text, which asserts that God has established a new covenant with his people; and where we have a new covenant we may reasonably infer that we have a new religion. Moreover, the Epistle asserts that "we have an altar from which those who serve the tent have no right to eat" (13:10). This may well refer to the Eucharist, but it matters little if it does not, for elsewhere in the New Testament, and notably in the First Epistle to the Corinthians, chapter 10, the Eucharist is spoken of in sacrificial terms.

Would St. Ignatius agree?

The Church has constantly understood the New Testament as witnessing to the fact that Christ established a new religion, hierarchial in character, and possessing a sacrificial cult and various sacraments. Sobrino, following Bultmann and various Protestant theologians, reads the Scriptures differently, preferring his new insights to the constant teaching of the Magisterium.

In a long appendix (394-424), Sobrino discusses the Christology of the *Spiritual Exercises* of St. Ignatius of Loyola, finding this work subject to many grave weaknesses. St. Ignatius, he points out, was a man of his time, sharing the monarchical view of society that then prevailed. In philosophy and theology he followed the accepted teaching of his day, identifying the Church with the kingdom of God, making a distinction between the body and soul in man, and distinguishing between the precepts of the Gospel and the evangelical counsels. He describes the Christian life in terms of conflict, but he does not analyze the conflict from the standpoint of political theology or liberation theology.

The saint's philosophy could be described as theistic, since he holds that God can be known by the light of reason, and his vision of the world as dualistic since he holds that the supreme purpose of human life is the salvation of the soul in the world beyond.

With all these serious weaknesses, is there any place for the *Spiritual Exercises* in the spirituality that is based on liberation theology? Sobrino thinks there is, provided we interpret the thought of St. Ignatius so as to bring it into

line with the principles of the new theology. Where he speaks of God our Creator and of our duty to love and serve him, the theology of liberation interprets this as referring to "the absolute unconditioned pole of reality" and our primary obligation as that of working for the liberation of the oppressed masses (417). Whether the founder of the Society of Jesus would have accepted this reinterpretation as a faithful development of his fundamental insights may be doubted.

It's a dead end

There is nothing specifically Latin American about Sobrino's approach to Christology, apart from the fact that he is expounding it in Central America, for all the basic concepts are to be found in the writings of European theologians. Because of social conditions in Latin America, the theology of liberation has come to enjoy a popularity there comparable to that enjoyed by Arianism in the 4th century and Protestantism in the 16th. It is even more destructive of the Christian faith than these earlier heresies, for they at least acknowledged a transcendent Deity distinct from the universe, whereas liberation theology, following Hegel, identifies the Deity with the historical process.

With the appearance of this new version of the Christian faith, Christology is indeed at the Crossroads. To the right we have the road of Catholic orthodoxy, where full justice has been done to all the data of the New Testament by the Church as she has exercised her Magisterium in her Ecumenical Councils and such recent documents as Pope Paul's *Credo of the People of God*. To the left is the Sobrino road, leading to a graveyard where heresies, some long dead and others of more recent origin, have been exhumed, to be decked out in garments borrowed from Hegel and Marx. *Christology at the Crossroads* is indeed a signpost to a dead end.

1. *Christology at the Crossroads: A Latin American Approach*. By John Sobrino, S.J., xxvi + 434 pp. SCM, 1978.
2. Vatican Council I. Constitution *De Fide Catholica*. Denzinger 2785; Second Vatican Council, Dogmatic Constitution on Divine Revelation (*Dei Verbum*), n. 6.

As indicated in last month's Editorial, more than 1000 people from all parts of Britain attended the great meeting, convoked by Pro Ecclesia et Pontifice on February 20th of this year at the Porchester Hall in London. The resolutions proposed and passed at that meeting are set out below. "Current Comment" this month is taken up with the Editor's reflections on it.

Pro Ecclesia Et Pontifice

RESOLUTIONS PASSED AT A PUBLIC MEETING

PORCHESTER HALL, LONDON

20th FEBRUARY, 1982

Liturgy

1. That it is time to defend the tradition that the Gospels, as we have them, are indeed the genuine reminiscences of the Apostles. by acclamation
2. That it is wrong for Biblical and Scriptural scholars to declare the results of their studies infallible whether or not the Church agrees with them while still claiming to be Catholics. —by acclamation
3. That the present translation in English of the Novus Ordo Missae be revised "INTEGRE FIDELITER without variations, omissions or insertions". —26 opposed.
4. That the rubrics of the Novus Ordo Missae should be tightened up to ensure that all Masses are celebrated with dignity, reverence, awe and devotion. —1 opposed
5. That the Directory on Children's Masses should be withdrawn. 10 opposed
6. That the Rite of Ordination of priests should be revised to show more clearly the sacrificial nature of the Priesthood. —4 opposed
7. That in churches, Holy Communion should be received on one's knees as the general rule. —10 opposed
8. That Communion in the hand should cease forthwith. —40 opposed

9. That the abuses listed in the document *INAESTIMABILE DONUM* should cease forthwith. —10 opposed
10. That the hierarchy should restate firmly the true theology of the Mass as Sacrament and Sacrifice and dissociate themselves from all false eucharistic doctrines now in print. —2 opposed
11. That every restriction should be removed from the celebration of the Tridentine Mass. —32 opposed
-

Morality

1. That we assure the Pope of our whole-hearted support in his fight against abortion; and that it should be the recognised object of the Catholic Community in this country, in association with others who will help, to work specifically for the abolition of legal abortion. —by acclamation
2. That positive teaching be given to our adolescent boys and girls in our schools to aid them to resist the insidious temptations of secular pressure, which is the peculiar curse of Western Society today. —by acclamation
3. That we declare our solidarity with our fellow Catholics in other countries and most of all with those in Poland who are suffering now. —by acclamation
4. That, if the Bishops feel so strongly about the people of the Third World, they should bombard our churches and our schools with materials showing how contraception, abortion and sterilisation are being used to decimate and manipulate the poor of the world and that the Pope be urged to speak out on all these things when he comes to this country. —by acclamation
5. That Catholic morality and teaching on marriage be taught in all our schools. —by acclamation
6. That this Meeting assures His Holiness the Pope of its wholehearted support of the teaching of the Church on the great social and moral issues including divorce, abortion, contraception and the killing of children in hospitals; and trusts that he will proclaim them when he visits our land. —1 opposed
-

Catechetics

1. That the Holy Father be assured of our gratitude for 'CATECHESI TRADENDAE' and of our hope for its full and urgent application, with particular regard for the doctrinal content of our children's catechesis so that they may be accorded their right to the fullness of the Faith in accordance with the General Catechetical Directory and the Credo of the People of God. —unanimous
 2. That the content of doctrinal instruction in the seminaries; the training of Catholic Teachers and courses of adult education, be examined for its orthodoxy as a matter of urgency and that the membership of the various education commissions and committees be restricted to those known to support the true aims of Catholic Education. —5 opposed
 3. That the Hierarchy be asked to make the use of the 'Penny' Catechism mandatory in all our Catholic Schools. —5 opposed
 4. That Church History and Apologetics, now often neglected, be restored to the curriculum. —unanimous
 5. That the non-orthodox literature and the names of the theologians and ex-priests who produce it be listed and made known to the unsuspecting laity so that they may protect their children from such untruths. —acclamation
 6. That the Bishops of all dioceses see that a ban on material and persons so listed is implemented and that they also ban those ex-priests and theologians from giving talks in the dioceses under their care. —by acclamation
 7. That, when the Holy Father comes to England, we ask him in union with the Bishops to publicly consecrate our land to the Blessed Mother of God. —by acclamation
-

Ecumenism

1. That the Bishops of England and Wales should teach the faith of Holy Church as frequently, as fully and as fearlessly as His Holiness the Pope does, in accordance with their duties as stated by the Second Vatican Council, notwithstanding the fact that our separated Christian sisters and brothers do not share all our beliefs. —almost unanimous

2. That our Bishops should each supervise personally the appointment of each teacher of the Catholic faith in their dioceses, so that our people may take part in the ecumenical dialogue having been thoroughly taught what Holy Church teaches. —almost unanimous
3. That our Bishops should condemn all false teachings put about in the name of ecumenism. —almost unanimous
4. That our Bishops should sign no more documents or statements claiming to be doctrinally complete unless those documents are fully in accordance with the faith of Holy Church. —almost unanimous
5. That our Bishops should endorse and teach no faith but the Catholic faith as a 'valid religious experience' —almost unanimous
6. That our Bishops, if they love our separated Christian brothers and sisters, should honestly and squarely face the fact that their beliefs differ from ours, so that in the resolution of those differences we may regain the unity for which Our Lord prayed. —1 opposed
7. That the Bishops should reform the Catholic Truth Society so that it sells nothing contrary to our Faith. —2 opposed
8. That the Catholic Church in England and Wales should not join the British Council of Churches. —almost unanimous
9. That in the light of what the Holy Father has said, priests should not involve themselves in politics. —almost unanimous
10. That this meeting extends Christian and fraternal greetings to those non-Catholics, Anglicans and others, who deeply desire unity among all Christians (particularly with the present Pope) and offers its prayers to Our Lady for true and full unity. —unanimous
11. That this meeting thanks the Holy Father for making the Sacraments the theme of his visit. —unanimous
12. That the Holy Father, collegially with all the Bishops, consecrate Russia to Our Blessed Lady. —by acclamation

In answer to requests from readers, Father Crane gives a personal impression of the great day-meeting at the Porchester Hall in London on February 20th of this year.

CURRENT COMMENT

Porchester Hall

A Personal Impression

THE EDITOR

AS I came out of Queensway underground station on Saturday, February 20th, I was a bit worried as to what lay ahead; what on earth I was going to find. I had good reason to be worried. A group of us had been working for more than eight months for a giant meeting planned for that day. We had booked the Porchester Hall, which had seating accommodation for 750 on its floor and further room, at a pinch, for an added sprinkling of people in its rather confined gallery accommodation. My hope was that the seating on the floor would be taken up totally; that my colleagues and I on the Committee would not be confronted with the ghastly spectacle of the Hall one-third full, after all our efforts; and that one-third scattered somewhat dejectedly round an area meant to hold three times that number.

No Ordinary Meeting

This was my fear and it was the greater simply by reason of the fact that, where I was concerned—and, I think, my colleagues on the Committee as well—this was to be no ordinary meeting. We had met for the first time more than eight months before and with the somewhat vague idea of having a meeting, by way of preparation for the visit of the Holy Father to England and Wales. There had been talk before that—of a somewhat disconnected sort and not necessarily amongst ourselves—to the effect that it would

be a good thing if the silent—or, as I prefer to call it, “silenced”—majority of Catholics within the United Kingdom were given the opportunity of saying what they thought concerning the confused state of affairs within the Church before the coming of the Holy Father to this country. And this, not only because they had a right and a duty to do so, but, also, in the fervent hope that what they said would be brought in some way or other to the notice of the Pope.

I would imagine that most of us, who came together very informally for the first time in June, 1981, did so with these two ideas more or less vaguely in mind. Irrespective of whether the Holy Father came to this country or not, it was high time, we thought, that the voice of the silent, lay Catholic majority was heard; and this was the more necessary in view of the fact that the papal visit was going to take place. Both points call for further consideration

A Voice for the Silenced Majority

Let me begin with the voicelessness until now of the silent majority. This is not merely a fact, but a well-known fact. It should not be, but it is. In the wake of a Council which laid stress on lay participation and sought to incorporate the lay man and woman more closely and more actively within the life of the Church, one finds, paradoxically enough, the great body of the laity further removed from that life than ever before, alienated from what they once loved; lost, in the knowledge that the life of the post-conciliar Church is in the hands of a dominant and often, domineering progressive minority. Where this progressive minority is concerned, the opinion of “ordinary” good Catholics in this country is neither sought nor listened to. The new ways have been thrust on them without their consent and whether they like it or not. Their bishops to whom, naturally enough, they turned in their trouble, have not heard them because, as it appears, they, too, are in the hands of this unrepresentative, insensitive progressive minority, whose members are well and truly dug in at the nerve-centres—pastoral, liturgical, catechetical and administrative—of what is called the post-conciliar Church, and whose influence in the life of that Church appears to

consequence, as all-prevading, particularly in matters of what might be called outward observance and, far more seriously, those which concern closely the Faith of the young. There can be no doubt, I think, but that this is being eroded. What the progressive reformers have not been able to touch to any significant degree is the Faith of those who knew the old ways. These have remained firm. What has come to them, however, is no loss of Faith, but a feeling of frustration, a sense of helplessness in face of their seeming inability to do anything to stem the progressive tide which continues to flow through the Church, eating away at its vitals and eroding the Faith of the young. Years ago, when they sensed the beginnings of what was happening, the Catholics of this country turned rightly enough for help to their Bishops and priests. With a very few magnificent exceptions, it has to be said—simply as a matter of historical fact—that they got help from neither. They felt deserted in their hour of greatest need. The shock was profound. The laity of this country—as of others—were left on their own; rejected, as it seemed to them: strangers in their own land. They have felt that way ever since, but they have not weakened. Their one desire is that their voice should be both heard and *listened* to. As I see it, the whole point of the meeting on February 20th was to present them with the opportunity of doing both.

It was this that made the meeting at the Porchester Hall so very vital for us who had worked for it and, I am sure, for others who came. The big question was, Would the laity respond? Would they take hold of the opportunity we had tried to create for them of making their voice heard. The *size* of the meeting and the *quality* of the presence at it would give us the answer we were looking for. This we knew. If both came up to or, even, exceeded expectations, then we would know we were home; in this sense, that the Catholics of the United Kingdom, far from surrendering to the domination of the progressive minority, were determined to resist its inroads, prevented, as they had been hitherto, from doing so, not through weakness of will, but simply through lack of an outlet through which their true feelings could be expressed. This had been our hunch. The meeting, we knew, would put it to the test.

This is why, in letters written to priest friends a few days before, I described it as a "make-or-break affair". In my own view, certainly, it was exactly that. Failure at the Porchester Hall would mean that not merely the opportunity, but the heart had gone out of us. Success, that it was beating stronger than ever before.

A Voice to be Heard

In the event, the success was fantastic, but I shall come to that in a moment. Before doing so, there is a further point for consideration. It follows logically from the first, which was that the silent or silenced majority should at last be given the opportunity or making its voice heard. The second, which I come to now, was that it should be heard in the hope of catching the ear of the Holy Father. And why so? Because he was coming to Britain and the fear shared by many was that—understandably enough—he would be led to take the voice of the progressive minority for the voice of the silenced majority, of which it was in no way representative. In consequence—and, again, understandably enough—he would take little count of the afflictions of the majority, which would remain unknown to him, simply and solely because the majority itself had been prevented from giving them effective voice. The purpose of the meeting at the Porchester Hall, as I see it, was not merely to give the majority voice; but to give it voice in such a way that it would not remain unheard. For this to be possible, of course, the voice had to be there—in the Hall itself. If it was massive, because the numbers at the meeting were massive, it could be got through. If it was no more than a whisper from a few, trailing into a whine, then there would be no point in getting it through. We come back to the point. Where this make-or-break meeting was concerned, *numbers* and *quality* were all.

The Folk from Stoke

I had been trying to crystallize, get into shape, these thoughts that were jumbling through my mind as I came out of the tube at Queensway on Saturday, February 20th. I was apprehensive, as I always am, before a meeting of this sort. There were butterflies in my stomach of the sort

I used to suffer from as a youngster at school before a key rugby match. I turned vaguely in the direction of where I thought the Hall was—this part of London is quite unknown to me—and followed rather hopefully a rather lively party which was going a little ahead of me in the same direction and which I thought might be going to the meeting. No go; after a few yards they turned into an Ice Rink. I was on my own; asked my way, then met two good friends going to the meeting as well and got my direction clear. A few minutes later—not far from my goal—I heard my name mentioned behind me in a lovely Midlands burr; not to me, but to another; which made it all the better! I turned round. “Hullo”, I said, “are you for the meeting”? “Aye, are your Father Paul Crane”? “Fraid so”, I said, “where are you from”? “Stoke, came down this morning, fourteen of us”. “Good on you”, I said, “great stuff; come on”. We made for Porchester Hall and there was a spring now in my step where there had been none before. The folk from Stoke gave it to me. God reward them for doing so and let me thank them here. I needed them—the splendid assurance and confidence in their voices, the toughness of this group, the courage they spread around them. No identity crisis with this lot, no hawing. They knew what they wanted, which was their Faith whole and entire; and they were going to have it and hold it. Nothing was going to stop them. I knew then what I was going to find in the Porchester Hall.

Full House

A full house, thanks be to God. Not a seat unfilled in the main body of the Hall a quarter of an hour before the start of the meeting. All 750 seats taken by 10.45; people already climbing up to the galleries, wedging themselves along the sides of the floor where the main seats were and packing themselves in at the back. Just on starting time we pulled as many as we could on to the large speakers platform, where space was available at the back. When the meeting began we had a thousand in the Hall and they were still coming along, fitting themselves in somewhere, somehow, smiling, always cheerful. Here was none of the contrived matiness of the post-conciliar Church, simply the warmth of ordinary Catholic folk and which, once felt, is

always remembered. We were no longer strangers in our own land. Quite suddenly, we were all, once again, at home. And we were from all parts of the United Kingdom, so far as I, at least, could make out. We were not charismatic; but we were certainly speaking with tongues! Friends of mine were everywhere, some of whom I had not seen for years; others more recently—Scots from Glasgow, Edinburgh and Strathclyde, Geordies from the North-East and Newcastle-on-Tyne, a coach-load from Liverpool and about, others from Preston and Manchester, the splendid fourteen from Stoke-on-Trent, a crow from East Anglia, from Hertfordshire and from Oxford, Reading and about, more crowds from all around London and the City itself; others from South and West, across the map, from the West Country too; many more, in the general and cheerful melee. I had the misfortune to miss. Great people, all of them: come, at last, with hope in their hearts; here for the Faith which despite progressive persecution—the word is not too strong—loomed larger than ever in their lives. It did me so much good just to be with them. It meant so much to all of us to be there. We felt we had come home.

Difficulties in the Way

And remember, please, the circumstances under which they had come to the Porchester Hall that Saturday in February of this year. Unlike those who had come to what honesty compels me to describe as the unrepresentative National Pastoral Congress at Liverpool a year or so before, those who came to the Porchester Hall paid their own way, provided their own food and, in a good many cases, paid for their own overnight accommodation as well: and none of them were millionaires by any means! On top of this, they contributed so generously to meet the expenses of the meeting, which came—all in—to close on £2000, that, at the end of the day, these were cleared with a couple of hundred pounds in hand. And consider, please, some of the other factors that told against their coming. The list is quite a long one.

In the first place, there was the time of the year—the fag-end of what all would agree was a nasty winter, with bouts of intense cold complete at times with the blasts of biting north-easters, which were in no way funny. This

kind of weather and/or the prospect of it was about on the day of the meeting; sufficiently so, I would say, to deter all but the most determined from coming long distances to London. And yet, they came, facing not only the prospect of bad, cold weather, but that of possible hold-ups on the way, due to what is called so politely in this country, "industrial action" on the railways. Guards were grumbling and engaging in lightning strikes, which meant train-cancellations, round about then; additionally, the engine-drivers' weeks-old dispute, which had closed all trains down twice a week for some time, had only just terminated, with the likelihood of there still being about hang-overs from that dispute still capable of making further trouble in some parts of the country for the long-suffering public. It was not the time for long-distance travel; that is sure. Despite this, they came. And, finally, it was Saturday; by common consent, the worst day in the world, the last day anyone in his senses would choose for a meeting, still less for a meeting-conference thing like ours, which began at 11 am in the morning and wound up at 4 pm in the afternoon; which meant, in fact, that the whole day had gone; and, for those who had come long distances, the whole week-end as well. Stily they came. And why did we put them to this trouble. We had to. Of its essence, the meeting had to be a day-affair. It had to be because its purpose was to present the silenced lay majority with the opportunity of speaking out; and the laity work on week-days. The only day, therefore, that could truly claim them for itself was a Saturday. Not Sunday, because long-distance travel by rail is at risk on that day owing to line-repairs on the railways and, on the road, day excursions by car and bus which clog the highways. So, Saturday, it had to be—the prized relaxation day of so many; and yet they came. The only ones who could not make the meeting in numbers on that day were the priests—for obvious reasons—especially those living alone. Despite this, approximately twenty made it; fine men, strong in the Faith. These won all our hearts.

The Irony of It

The numbers were there, then, at Porchester Hall on February 20th, beyond our wildest hopes. You will gather from what I have said that the quality of those numbers

was magnificent. It was. There were no "fanatics"; still less a "pressure group" of the sort so snidely suggested in the "Catholic" Press. What you had at the Porchester Hall that day was a great gathering of Catholics in defence of their Faith and of the divine authority of the Supreme Guardian of that Faith, His Holiness Pope John Paul II. It is, perhaps, the most ironical—not to say, tragic—commentary you could find, that a great body of Catholics gathered together to pledge allegiance to both, should be regarded with suspicion not only by the progressive rank-and-file of what is called the post-conciliar Church; but by those who are looked to in this and all countries as its custodians. Irony could scarce go further, as I remarked last month, but this is the pass to which we have come. Let us leave it at that and reflect on it. The effort, I think, will prove worth while.

Speakers and Resolutions

Of the speeches themselves I will not speak here, except to say that they were excellent, matching the mood of the audience and coming so well to the level of its expectations. With one noteworthy exception they were all from the laity themselves. The substance of the speeches will have been gathered by readers from the long list of resolutions passed at the meeting and published this month. And it is worth noting that these came from the floor as well as the platform; and that, in the case of the latter, rewarding and amending before the first show of hands was accepted, not merely with pleasure, but with eagerness. There was no trace of Democratic Centralism at Porchester Hall, not a scrap of it; no manipulation; no controls. The rule was openness to all. The combination of quiet firmness and buoyant cheerfulness which the Chairman, Sir John Biggs-Davison, displayed throughout the meeting will not be equalled in this country anywhere or ever again. The whole spirit of the meeting, you might say, found its splendid expression in him.

We Were Home

I would say finally—for I have to end this piece somewhere—that those at the meeting deserved the Chairman they got and vice versa. There was a feeling of great

strength throughout the Hall on that day. You would be very hard put to discover it elsewhere; great strength that came from life-long ideals shared by all, coupled with the kind of easy openness, which flowed quite naturally from the unity that bound all at Porchester so strongly together. There was nothing contrived about the meeting, no group matiness; simply the unaffected, open kindness and cheerfulness that come so easily to those who share the same Faith. And overall, of course, the courtesy of which Hilaire Belloc once wrote so well. Had he been there, along with the great G.K.C., he would have felt thoroughly at home. And why? Because he would have *been* at home; not merely for Belloc, but for all of us, this was the Faith. We knew this at Porchester. Everyone knew it. Once more, we were home.

Looking Ahead

We shall stay there now. We have flexed our muscles. We know our strength. There will be more meetings to come. Be sure of that. The pressure will build up. The silenced majority has found its voice. It will be used. Readers are advised to keep an eye out for future events. Meanwhile, if they care to buy the excellent recording of the meeting, the information they need is on the inside of the front cover of this issue of *Christian Order*. The booklet containing the written report of the meeting, will be published, we hope, by the time this issue of *Christian Order* is published. Enquiries, please, to the Secretary of Pro Ecclesia et Pontifice—Mrs. S. Coote, 78 Hurst Lane, East Molesey, Surrey KT8 9DY (Phone 01-979-2654).

And a final thought that is very strong in me. Why can such meetings not be held in other countries with the same intent? I feel very sure the Secretary would be only too happy to welcome initiatives in this regard. Britain is not the only country with a silenced majority. It is time that others were heard.

The Author of this article, on the staff of Keston College, pinpoints the intentions of Poland's present Military Government. He sees hope for the future in the continued, firm resistance of the Catholic Church to General Jaruzelski's oppression of the Polish people.

The Suffering of Poland

ALEXANDER TOMSKY

THE Communist Party military takeover plunged Poland into a political and psychological crisis which the country has not experienced since the partitions of the late 18th century, when Poland was dismembered as a State. Like the quislings of that time, General Jaruzelski intends to stifle Polish aspirations towards greater freedom by drawing support from his threatening neighbour, the Soviet Union, as well as gaining international recognition. Not a single country in the world has withdrawn diplomatic recognition from his Government. Like his 18th-century predecessors, he is building his oppressive system on the general feeling of hopelessness as to any possibility of major political change, but, unlike them, he has at his disposal the enormous power of the totalitarian machinery of control.

The Machinery of Control

The first few months of martial law in Poland, which the Military Government calls, perhaps more aptly, "a state of war", have already revealed both the aim and the anatomy of such control. The overnight suspension of all civil life, together with such draconian measures as the mass arrests of Solidarity activists, dissidents and intellectuals - in short of all courageous public figures - the severing of means of communication, particularly telephone lines, and drastic restrictions on travel even within Poland - gave the Govern-

ment the immediate advantage of being able to move troops freely among the pockets of resistance in the shocked and immobilized population. The overall strategy of the Government, however, is to replace these severe measures which invite world-wide criticism and in addition are rejected by the Church, by controls that are at once less visible but more pervasive. The Government's intention is to atomise the community into a collection of lonely, frightened individuals, and to build up a new administration of cynical careerists, not necessarily only party members, but preferably made up of young people with no history of opposition to the official line. In order to frighten the people into submission, the Military Junta must convince them first that the only hope for change is the eventual relaxation promised by the authorities in return for good behaviour. Official propaganda is a powerful tool for this purpose as it repeats only the kind of information which creates the impression that the new regime is stable; in fact, nothing happens apart from official meetings and government decrees. So the jamming of foreign broadcasts has been resumed and travel in and out of the country has been reduced to a minimum and then only at official level. The motto of the day is that half-truths repeated often enough will be half-believed, particularly in the absence of other information. The language of the media is usually aggressive, reminiscent of the old Bolshevik standards and, as if to emphasise the aim of it all, broadcasters in uniform have been introduced. There are even reports that commissars in uniform sit in some classrooms with young children, to "persuade" the teachers that Solidarity members are traitors and the Government is saving the country from collapse and to ensure that children repeat this after the teacher. The life of pretence has returned.

As the State controls practically all employment, it can use this power to suppress even psychological resistance. Four days after the declaration of Martial Law a decree was issued to purge the entire civil service, beginning with ministries and government agencies, of all persons who had not renounced their membership of the trade union. By now the campaign of dismissals has assumed massive proportions and it is estimated that hundreds of thousands are

without work. There is of course no unemployment benefit and, what is worse, ration cards are distributed by the employers. Can the spirit of the Polish people survive such an onslaught? Can there be any resistance to the State when it controls the entire material side of life, together with all means of psychological pressure and misinformation?

The Power of the Church

The simple answer to this question would be no, if it were not for the existence of another force—the Roman Catholic Church. The Church in Poland is not only a spiritual force but also a national institution, a rallying point in times of crisis. Judging by all historical precedents, it is almost indestructible for it is so deeply interwoven within the fabric of everyday life. It is in the parish church that people can meet and exchange information, even under the conditions of Martial Law. It is here that they can give support to each other, collect food and money for their detained relatives or send them letters. The Church gives them moral and spiritual support through prayer and the sacraments. As a national institution, it also speaks on their behalf to the Government. Three days after the coup the Church's main council demanded the release of all prisoners and the resumption of talks with Solidarity. A few days later Archbishop Jozef Glemp wrote a letter to the General asking him to suspend the campaign of dismissals against those who value their conscience more than their livelihood. Later, the Polish Pope called the "loyalty pledges", extracted under threat of dismissal, a violation of conscience which was worse than inflicting physical death, repeating the words of Christ: "Do not fear those who kill the body!". The Church can also neutralise government policy by collecting funds for the unemployed and their families. "We have never seen such an abundance of generosity", commented one sacristan after one such collection.

The Church Suffers

Although the Church identifies with the sufferings of the Polish people, it also receives its own measure of suffering because of its strong position in society. It is sucked into

the political vacuum of this insoluble conflict. The Primate's policy reflects his dilemma. Two of his sermons were broadcast by the media because they seemed to give support to the Military. Yet they do not. The Church, in rejecting Martial Law, in fact rejects the Government; yet it is prepared to talk and negotiate with the Government to which it refuses legitimacy. By calling on people to pray more fervently and examine their consciences the Church also strives to resolve the conflict peacefully. "It is sometimes easier to give up your life for your country than to suffer and endure for years without breaking"; repeated the Primate quoting the late Cardinal Wyszynski. "The Church believes in dialogue but how do you negotiate with a tank ?", remarked a disappointed Polish observer.

There is no doubt that the Church will continue to hope against hope, although it also must take into account the short-term political future of the country in order to give people practical guidance. Looking at the recent pronouncements of the Episcopate and the Primate, one can, nevertheless, detect a note of political pessimism. The economic situation will continue to deteriorate, there are even reports suggesting that most farmers have slaughtered their livestock for fear of Government requisitions. The economic aid provided by Brazil and Libya cannot improve the economy substantially if the Soviet Union is not in a position to bail Poland out, which seems to be the case.. Famine could be on the way together with spontaneous sporadic violence: the unarmed against the armed as has happened so often in the past.

Showdown with the Church?

Reports have also leaked out suggesting that the hardliners in the Party are preparing for a showdown with the Church and that contingency plans for rounding up the more outspoken priests are being drawn up. The soft line, however, is not very liberal either. They would like to muzzle the Church and nationalize the private farms by gradual means rather than by abrupt moves which could have unforeseeable consequences.

The Bishops have therefore come to the conclusion that the Government has only been playing for time and that

the two months of informal talks between Church and State were a waste of time. The talks were suspended and on 27 February a statement issued by the Bishops' plenary conference was read out in the churches. It is the strongest condemnation of "martial law" to come from the Church so far. The list of demands is long: the release of prisoners, an end to the martial law regulations, the re-establishment of Solidarity and a resumption of dialogue between the Government and the people. The Bishops also demanded full freedom for the Church: the restoration of the Catholic Intellectuals Clubs and Catholic periodicals, and an end to ideological education in schools. The Church hopes that by forcing the hand of the Government the issues at least will be clear and the people will rally round the Church. As the Primate put it recently: "No handcuffs, no regulations, no repressions, no enforced emigration can destroy the ideals of the nation. They exist in its soul".

In the absence of any political hopes, the spirit must survive. As Archbishop Macharski made clear in another context encouraging the weak and the dispirited not to give up hope: "We are simply living through yet another phase of history: this is the new baptism of Poland"

Please be so kind as to notice that *Christian Order* is published in July and August. The September issue will be published at the end of August.

Appeal is made to subscribers whose renewal of subscription is now overdue to be so kind as to send in their subscriptions right away

Opportunity is taken to thank so many subscribers who renewed their subscriptions so promptly and with such generosity. I am very, very grateful. Thank you

Paul Crane, S.J.

The understandable inclination of many has been to see the Polish Army as a counter to Soviet Russia's present grip on Poland. Czeslaw Jesman's penetrating analysis of the People's Polish Army and its Commander and present Military Dictator of Poland does not, I am afraid, encourage that hope.

Jaruzelski and his Men

(THE "PEOPLE'S POLISH ARMY" AND ITS CHIEF)

CZESLAW JESMAN

Birth of an Army

NOT long ago President Reagan said that his Administration regarded General of the Armies Wojciech Jaruzelski, Military Dictator of the Polish People's Republic, as a Russian General in Polish uniform. Essentially the American President was right, but this basic truth was and is hidden under several layers of communist double-talk, equivocation and manipulated lies. To see through the layers it is necessary to bear in mind the origins of the present political and military structure in Poland. Without this information it would be conceivable, for example, to challenge the official American description of Jaruzelski. The fact of the matter is that he is of impeccably Polish descent and has never served either in the "Russian Army" which ceased to exist in 1921, or in the "Red" or Bolshevik renamed the Soviet Army, when the Soviet Union was formally constituted in 1922.

Jaruzelski started his military service in a formation which was called the "Truly Democratic Polish Army". It was raised in 1943 in the Soviet Union by a Communist "Association of Polish Patriots". On April 23rd of that year, Stalin broke off diplomatic relations with the Polish Government residing in London and recognised the Association as genuinely representative of Poland. It had existed in Moscow since May 1942 and consisted of a number of pre-war, extreme-Left writers and intellectuals, along

survivors of the Polish Communist Party that was purged by Stalin in the late thirties. They started publishing *New Horizons*, a weekly, in which they demanded that Poland due to re-emerge victorious from World War II, should be rebuilt on "truly democratic principles"; i.e. as a Communist State closely allied with the U.S.S.R. Its army should fight side by side with the Soviet Army and not traipse around overseas as "tourists of General Anders" or "watch the Allies from the safe refuge of the British Islands fighting for freedom in Poland". Finally, the Association requested Stalin to allow them to proceed with the organization of the Polish Army. Permission was granted and, on July 15th, 1943, the first Kosciuszko Division swore allegiance to the, at the moment, non-existent "Democratic Poland" at the Sieltsy military camp in Western Russia. The following August the Soviet Government authorised the expansion of the "Polish Army" into an Army Corps and, subsequently, a two-Corps Army. Eventually it was doubled, with two more Corps depending directly on Polish GHQ. In every respect—strategic, political and tactical—this latter depended on the Soviet High Field Command, the "Stavka" of Stalin. On July 21st, 1944, the Communist "Country People's Council", a puppet parliament instituted by the "Association of Polish Patriots", decreed the amalgamation of the "Polish Army in the U.S.S.R." with the principal leftist underground groups then existing in Poland under the German occupation, often without asking for their agreement; amongst such groups were the "People's Army (AL), the "Peasants Battalions" (BCh.) and the "People's Guard" (GL). All of these were infiltrated by Communists of Soviet obedience, along with Soviet agents. Thus was the People's Polish Army born.

Rapid Growth

Political necessity rather than operational requirements determined the astonishingly rapid growth of the Polish forces under Soviet control. Stalin was perfectly well aware that he had to have Polish formations under his own exclusive command if Germany was to be crushed. In any operation leading to the final victory Poland was doomed to become, one more, a decisive battlefield. It was essen-

tial for Stalin to have at least token formations of Poles on his side; the more so in view of the fact that the attempted organization of Polish Forces in the service of the Soviet, from Polish prisoners of war netted by the Soviet Army when it captured Polish territory in 1939, turned out to be a complete failure, so far as the Soviet Government was concerned. Under pressure for the Allies, Stalin agreed to allow half-a-dozen Army Divisions to be formed from Polish soldiers held in Soviet labour camps; but it soon became clear that the idea of enrolling them under Soviet command was totally unrealistic. The cruelties suffered by the Poles in the Gulag made any kind of "brotherhood at arms" between them and their captors totally unrealistic. Of several thousand officers only half-a-dozen or so yielded to Soviet blandishments. In the Autumn of 1942 the Polish Army in the U.S.S.R., the authentic continuation of its pre-war version, left Soviet territory for Iran and, ultimately, the Middle East and the battlefields of Italy.

Those of the liberated Polish prisoners who could not reach in time the assembly areas of the "Anders Army" in Southern Russia and Central Asia were directed by the NKVD and the Mobilization Officers in the USSR to the assembly points of the future "Polish People's Army". Along with them were sent large numbers of Soviet recruits of Polish extraction, some Polish civilians still at liberty, many of whom were Jews who had managed to escape to the East when the Germans occupied their slice of Poland.

It is not always realised that, since the end of the eighteenth century, Russia has attracted and absorbed into her way of life very large numbers of Poles; and this, despite the mutual animosity between the two peoples. The transportation of prisoners of war and insurgents through half-a-dozen periods of armed conflict was only partly responsible for the peopling of Eastern (European) Russia, Siberia, the Caucasus and Russian possessions in Central Asia with hundreds of thousands of Poles, their sons and their grandsons. The majority of some two million Poles who were settled in these parts were attracted by the vast possibilities there were there in the way of openings for doctors, technicians, entrepreneurs and traders of all kinds. In 1915, about 750,000 civilians from "Russian" Poland

were forced to migrate with the retreating Russian armies to deny the advancing and occupying German armies the labour they would want to make use of in the newly occupied territories. After the Bolshevik Revolution and the Soviet-Polish War of 1919-20 some 250,000 of these Poles returned to their own country. All in all, some 750,000 Poles out of those enumerated above served in the (Czarist) Russian Army and approximately 50,000 continued to serve in the Soviet Forces or "Red" Army.

The Need for Glamour

I have been speaking above of the rank-and-file. When it came to the selection of officers for the "People's Polish Army", a much more difficult task confronted the Soviet authorities. Stalin had seen to the slaughtering of 14,000 Polish officers at Katyn and other extermination camps in 1940; hoping in this brutal fashion to pre-empt any later threat to the Soviet Union, engineered by an officer class opposed to everything it stood for. A beginning was made with Soviet officers of Polish descent or just bearing Polish names, who were used as an emergency stop-gap by the Soviet Command. Clearly, this process could not go on continuously. In the event—and as the only possible course open to Soviet authorities—the selection and indoctrination of future officers of undoubted Polish origin proceeded apace with the expansion of the "People's Polish Army". As an aid to the consolidation of this force, the Soviet authorities decided that it should be provided with a legend and a glamour of its own—this, in the hope that, with World War II over and the victory won, the people of Poland would be drawn to the Soviet-manipulated "People's Polish Army" (really an occupying force) and forget, in the process, their detestation of the occupying Power itself. With a view to this end, the "People's Polish Army" was kitted out in an aggressively, patriotic way. "Square" military caps, traditional since the time of Napoleon, were reintroduced during the war, for a good many years afterwards and now, interestingly enough, reintroduced, once again, by Jaruzelski. Army chaplains were appointed, even though all regular army officers above the rank of captain had to be declared unbelievers, and 85% of them Party members, as well as all the generals. Military or "garrison

churches exist to this day, regimental colours were and still are designed, if vaguely, in the pattern of a cross. The highest military decoration, the Order of Virtuti Militari, founded in 1792 by the last king of Poland, has been preserved in its original form of a cross. The cross has been maintained also in the new "People's Decoration", which is the Cross of Grunwald. The change of guard at the tomb of the Unknown Soldier in Warsaw is celebrated now with as much ceremony and drill as before World War II.

Birth of a Legend

So much for the glamour, the legend of the "People's Polish Army" was more difficult to produce. The first time it went into action was by way of a public-relations exercise and not for strategic or tactical reasons. On October 12th, 1943, the Kosciuszko Division was sent into the line at Lenino in Byelorussia. The troops were badly trained and with no previous battle experience; they were indifferently supported by two Soviet Divisions, the 42nd and the 290th, and they were badly mauled; failing to reach their objective. After the battle, the Division returned to its base. It re-appeared in action, as part of the First Polish Army, ten months later, in August, 1944. The Second Polish Army followed it within a few weeks. Both Armies played their part in actual fighting within the framework of the Soviet "steamroller", as it moved westwards in the closing months of the last war. In fact, neither of these Polish Armies distinguished itself, though some of their actions were rewritten retrospectively as signal victories. In fact, the Polish Fifth Division was annihilated near Wroclaw, and its commanding officer killed in a direct encounter with the German troops of General Steiner, trying to relieve Berlin. The contribution of the "People's Polish Army" to the final destruction of the Third Reich was modest. Some 12,000 Polish troops participated in this operation, a mere fraction within the mass of 750,000 Soviet attackers. Nevertheless, a "ceremonial squad" of the seventh Battalion of the First Light Artillery Regiment of the First Polish Army raised a national red-and-white flag on the cupola of the smoking ruins of the German Reichstag after the taking of Berlin. The squad consisted of six men and was led by a Lieutenant Nicholas Troitzkiy, a Soviet officer, and the "political"

second-in-command of the unit. Of such stuff are legends made. Less happy from the public relations point-of-view (where legends are concerned) was the fact that the only operation won by the "People's Polish Army" more or less single-handed (but with Soviet logistical support) was the wiping out of the Polish Home Army, dependent on the Polish Government in London, which had stood it down on May 23rd, 1946. This "mopping-up" operation was in fact a Civil War in the course of which the forces of the Communist Government in Warsaw admitted the loss of more than 32,000 dead; in fact, double that total would have been much closer to the real truth. The bitterness engendered by the three years of this "mopping-up" operation survives to this day and has put paid to all dreams of restoring a pre-1939 "panache" to the "People's Polish Army". The Home Army and the Ukrainian Insurgent Army were the two principal bodies of Poland's armed underground that was liquidated in People's Poland by its own armed forces, made up of the "People's Polish Army", along with certain Parallel Formations, whose members were armed and dressed the same as those of the Army itself, except for minute distinguishing badges of rank. These have always acted in mixed formations with the Army and are interchangeable when engaged on tactical tasks. For example, during the recent "State of Emergency" in Poland, units of the Kosciuszko—equivalent of the Guards-Division were identified, amongst the re-establishers of order—as the Vistula-Nadwislansko—Brigade of the Internal Security Corps.

No Need for Commissars

The Communist Rulers of contemporary Poland are not in the least squeamish about the "quality" of those forces responsible for enforcing and maintaining armed peace on their behalf. This is their heritage of Lenin's congenital fear of "Bonapartism", along with the widespread unease amongst the earliest "top" Bolsheviks at the presence of ex-Imperial "White" Generals in top posts of command during the Civil War in Russia. They had been bullied and blackmailed into military service by Trotsky and, for good measure, he had recruited Political Commissars to

watch over them. This arrangement became over the years institutionalized in the Red Army. In Poland, after the elimination of the Home Army late in 1947, no such arrangement was needed because there was no threat. The very few authentic Polish Generals, along with a few ambitious colonels and some *bona fide* generals of retiring age, who opted to return home from the West after the War, were isolated when they got to Poland, often given stiff sentences in prison, sometimes shot. The new generation of Polish officers, trained to no small extent in Soviet Military Academies, were subjected to a certain military surveillance for security reasons. All officers of higher rank had to be acceptable to Moscow.

A Marshal for Poland

In November, 1950 Konstantin Rokossowski, twice Hero of the Soviet Union and one of its Marshals, was appointed Marshal of Poland and Minister of Defence. He had spent some time in the Gulag after the "Fall of the Marshals" some years before; but he had emerged alive from this ordeal when the situation at Stalingrad was critical. There he was given command, turned the tide and became one of Stalin's favourites in consequence. Rokossowski was an authentic Pole, who was born in Warsaw, joined the Bolsheviks as a young NCO during the October Revolution and remained in the Soviet Army ever afterwards. When he came to Warsaw in 1950 as Marshal of Poland and Minister of Defence he had as one of his main tasks the sifting of suitable candidates from young Polish colonels of undoubted Polish origin for the highest posts in the People's Polish Army and Parallel Forces, particularly the Internal Security Corps and the Frontier Protection Forces; both of which latter could be used in time of emergency, not only independently of the Polish Army Command, but, even, against it.

Jaruzelski: Favourite Son and Product of the System

Rokossowski was recalled to Moscow in 1956. His favourite son meanwhile was Colonel Wojciech Jaruzelski, not quite thirty at the time, who had been carefully processed from 1943-1945 by groups of ever-so-friendly NKVD

interrogators and mind-benders. From both he received excellent reports. He had been approximately seventeen when he was deported to the Soviet Union, along with his parents and his sister. His father died in captivity. The family was one of fairly affluent landowners and young Wojciech had attended the Marian Fathers School at Bielany near Warsaw. At a student, he was mild, well-mannered, spoke good French. During the Civil War with the Home Army and Underground from 1945-47 he showed considerable ruthlessness, whilst holding appointments in the Political Service of the "People's Polish Army". In 1960, already a Lieutenant General, he was appointed Head of the Principal Political Office of the Army. A unique case in the Soviet Empire, he rose to become not only Minister of Defence in Communist Poland, but also the First Secretary of the Party's Praesidium, thus finding himself in charge of both the Army and the Parallel Forces. In his capacity as Minister of Defence, he was and is Vice-Chief of the Warsaw Pact Forces, with a Soviet Marshal as its Commander-in-Chief. The Warsaw Pact was signed on May 15th, 1955 by Albania, which has dropped out since, Bulgaria, Hungary, East Germany, Rumania, Czechoslovakia and the U.S.S.R. It was signed in Warsaw and provides for the total strategic and tactical amalgamation of the respective armed forces of the countries concerned. In battledress the Armies are unrecognizable one from the other and their weapons are either Soviet or Soviet-type. The operational language of the pact and its military terminology are Russian. The deployment of Soviet units on the territory of the Pact's countries depends on Soviet strategic planning.

General of the Armies Jaruzelski was relieved of none of his duties within the Pact network when he was appointed Military Dictator of Poland. He is indeed a perfect product of the Soviet System, but hardly a candidate for the type of great military hero, who has inspired and led Poland through the dark periods of its past.

I have printed and published, with only the tiniest adjustments, these reflections of a Catholic teenager, just as they came to me. Readers will agree, I think, that they give cause for great hope.

The Reformation : Then and Now

REFLECTIONS OF A TEENAGER

IT is worth remembering that the Reformation of the 16th century, of its very nature, was begun by priests ordained in the Catholic Church. Three outstanding names are Bucer of Strasburg, Luther of Saxony and, of course, Cranmer of England; as someone said, all men in Holy Orders but not men of holy prayer. As the battle of the Reformation went on, all the Reformers showed one united hatred of the centre of the "Old Religion", i.e. hatred of the Sacrifice of the Mass. On the day of his ordination, Luther had said that he wished that all his relatives were dead and their souls in Purgatory, so that by his one single Mass he could immediately bring them to the happiness of Heaven. How he was to change!

Later, with the other Reformers, he was to bend all his powers (and they were great) to obliterating the essential doctrine of the Catholic Religion; i.e. the Real Presence of Christ in the Blessed Sacrament.

Once these reformers threw over the ruling power of the Church in which they had been ordained, this hatred of the Mass became an obsession.

Their one object in life was to get people away from the belief of Christ's Presence in the Mass, and in which all had been brought up. So at first, gently, they began a subtle campaign of slow changes, each of which seemed quite harmless. The first change was to change the language from Latin to the vernacular; to help the poor people, they said. However, they made a few changes to clarify the

doctrine of the Mass—each change they brought, watered down the Trent Mass. Then they began to preach against superstitious beliefs and, of course, later, against superstitious practices, such as genuflecting, incense, rosaries, statues, etc., etc. As this did not meet with any great co-operation from the ordinary parish priests, they made a rule that only specially trained priests could preach—ordinary clergy could not enter their own pulpits.

These specially trained clergy put over the “new learning” very attractively and ensured that the “old learning” would be ousted.

The ordinary normal Catholic with his innate love of the True Faith was very slow to take up this new religion and the new ideas; so much so that Bucer complained that changes were not moving fast enough. So with devilish ingenuity he thought out ways and means of breaking down the obstinate slowness of the normal Catholic. His tactics were simple but effective; make them receive the bread standing and in their hands, and in five years they will think of it only as bread. Later he added that all should receive the wine as well, so they will look on the bread and wine as a meal alone and not remember the Presence of God under the appearances of bread and wine.

It was a very subtle and clever campaign, because it was built up on the old and true adage, “familiarity breeds contempt”—an adage which the Church had recognised from the beginning and so had added the various ceremonies and actions to safeguard knowledge of the stupendous doctrine of God the Son coming down on earth to offer Himself on the Cross for the sins of men, which act was continued each day on the altar.

Now by this familiarity, the good ordinary Catholic was being slowly and effectively edged away from the belief of his forefathers. The old priest, still believed, for the most part, in Transubstantiation, but most congregations by familiarity did come to look on it as ordinary bread and wine.

The Reformers pushed on quite logically. If Christ was not present under the appearance of bread and wine, there was no sacrifice. An altar is a stone on which sacrifices are offered, but if there is no sacrifice, there is no need

for an altar, so out went the altar. Altar stones were used as paving stones, building stones or pigsties. In the new religion, tables were sufficient for the symbolic meal of the Eucharist, so tables it was; no altars, just tables.

Now if there is no sacrifice, you do not need priests. For a priest, according to Chambers 20th Century Dictionary, is one whose office is to offer sacrifices.

The Reformers said a priest is just an ordinary man (as if anyone had ever denied this) who has no special power given him (which all Catholics do deny).

The Reformers said the "vicar" was elected by the people. The Catholics say a priest is called by God, chosen from among men to offer gifts and sacrifices for their sins (Hebrew (5:1).

On they went. The priest by now was an ordinary elected spiritual chairman, who could not take away our sins (whose sins you shall forgive). The reformers taught that if we tell God we are sorry, sins were taken away without more ado. The deadly result of this was that people came to consider sin as unimportant and of no great harm.

By the end of the 16th century, the reformers had apparently won the contest—no sacrifice of the Mass, no Sacrament of Penance and, of course, no prayers for the dead—all went to heaven on the wings of God's love. They forgot Our Lord had said, "I have come to convince the world of sin".

If we think of the present situation, we realise that what the Old Reformers did through hatred of the old religion, the new reformers are achieving through apparent desire to make things easier for mankind. Whatever the motive, the result is the same—what Christ taught and the Church upheld is glossed over.

The Church of today is in danger of being reformed into the Church of Luther and Cranmer.

There is a beautiful solemnity in the Holy Sacrifice of the Mass when Christ descends to our altars to offer Himself to the Father to help sinful man. This we must maintain. We must ensure that we never compromise the teaching of Christ, handed down unchanged through the nineteen centuries of the Christian era.

The letter published below was sent on behalf of its membership by the Committee of Pro Fide to the Holy Father on August 20th of last year, 1981. It expresses very well what we have no hesitation in classifying as the view of the great majority of Catholics in Britain. As such—and in the hope that real and honest notice will be taken of these views—we have great pleasure in publishing it.

Letter to The Holy Father — Pro Fide

20th August, 1981

Most Holy Father,

ALL members of Pro Fide in Great Britain assure you of their loyalty and filial obedience and of their continued prayers for your complete recovery. We hope you will be granted the grace to continue for many years as Vicar of Christ and Visible Head of His Church on Earth.

Hopefully, too, we pray that Almighty God will restore you to full vigour in time to enable you to make your proposed visit to Britain, the thought of which fills us all with joyful expectation.

It is in anticipation of your eagerly-awaited visit that we address to you, in loyal affection, our report on the situation of the Church here, in Britain. Firmly, and with good reason, we believe this report to be representative of the views of the vast majority of British Catholic laity.

The Catholic Church in Britain as it was

In the years before the Second Vatican Council, the Catholic Church in Britain was a united, flourishing and expanding body. Official figures for attendance at Holy Mass and for infant baptisms showed a steady increase, year by year. A rising number of converts came into the Church, reaching a peak of 15,000 in one year. New

Catholic educational establishments were opened, ranging from Primary Schools to Colleges for training the teachers required to staff our expanding educational system. The Catholic Press flourished. Our major weekly, *The Universe* had a circulation of over 311,000 in 1963. *The Tablet* was among the most respected Catholic journals in the world. Under the editorship of Douglas Woodruff it combined the highest standards of scholarship and journalism with absolute loyalty to the Magisterium.

Loyalty to the Magisterium was also the characteristic of the sound doctrinal teaching in our seminaries, colleges and schools. In our churches, the liturgy was celebrated in accordance with the rubrics, with congregations demonstrating an ardent devotion to the Blessed Sacrament. Under the leadership of respected Bishops and priests, the Church lived a loving and faithful unity. That such unity in no way inhibited Catholic scholarship was amply demonstrated by Catholic writers of the time, who won the respect of thinking men throughout the world.

At a time of declining belief, the Catholic Church in Britain stood as a beacon attracting men and women by the purity and certainty of its doctrine and moral teaching; the meaningful beauty of its liturgy; the Christian example of its members; and by the sight of the entire Catholic people—Bishops, priests and laity—happily united in the One True Faith, and dedicated to its propagation.

The Catholic Church in Britain as it is

Then, the Church in Britain was poised and eminently fitted to put into practice the inspiring pastoral initiatives of the Second Vatican Council. It heard the Council call for a renewal of the Church, so that its life might bear an even clearer witness to the doctrines and institutions handed down from Christ through His Apostles and their successors. Alas! we have seen the opposite happening. The faithful have become more and more confused; Church attendance has decreased through a falling away from the Faith, especially among the young; and numbers of priests have deserted their calling.

What is certain is that these trends cannot be said to be due to the decrees of the Second Vatican Council, or to

those reforms subsequently authorised by the Magisterium. The results of the deliberations of the Council Fathers, guided, as we know they were, by the Holy Spirit, could only work for the good of the Church.

In his encyclical *Pascendi Dominici Gregis*, your saintly predecessor, St. Pius X, clearly warned of those who put into operation their designs for the undoing of the Church not from without, but from within :—

“Hence the danger is present almost in the veins and heart of the Church, whose injury is the more certain from the very fact that their knowledge of her is more intimate. Moreover, they lay their axe not to the branches and shoots, but to the very root; that is, to the faith and its deepest fibres. And once having struck at this root of immortality, they proceed to diffuse poison through the whole tree, so that there is no part of Catholic truth which they leave untouched, none that they do not strive to corrupt”.

A British Archbishop, His Grace Archbishop Murphy of the diocese of Cardiff, has more recently echoed this warning. Using a different metaphor, he has warned the faithful against those who “engage all the means of a communication to rock or even to capsize the Barque of Peter—and yet stay in it”. His Grace described their attitude as schizophrenic . . . “a new form of schism—an apostasy that will not apostasise, a schism that will not break with the Church”.

The Erosion of the Faith

Such subversive people have twisted the promulgations of the Second Vatican Council to spread their poison throughout the Church. Ideas based on deliberate misinterpretation of the Council documents, as well as some having no relevance whatsoever to the Conciliar decrees, are put across as being “in the spirit of Vatican II”. Their ideas are, in fact, directly opposed to that spirit, but the unsuspecting and trusting faithful are led to accept them in the pious belief that they are not only authoritative but will help them to further that renewal called for by the Council. The faithful adopt these false ideas with well-intentioned enthusiasm and unwittingly help to spread the false doctrine within their own circles.

The eroding process has been accentuated by the setting up of numerous Commissions, Conferences and Committees, which now form a continually expanding bureaucracy within the Church in Britain. Because of its size, it appears difficult for the Bishops, who set it up, to control this bureaucracy and some of its constituent parts exceed their consultative and advisory function by exercising executive powers beyond the boundaries of their remit and competence. Thus it has now become possible for a small number of people to wield a disproportionate influence and to present the Church in a light completely unrepresentative of the vast majority of the faithful. Your Holiness, in this report we can only outline principal areas of concern; but, in every case, ample and irrefutable evidence of the truth of our findings can be provided.

Catholic Religious Education

The first and perhaps gravest reason for concern is the state of Catholic religious education. In your Apostolic Exhortation *Catechesi Tradendae*, you wrote :—

“The person who becomes a disciple of Christ has the right to receive the ‘word or faith’, not in mutilated, falsified or diminished form, but whole and entire, in all its rigour and vigour. Unfaithfulness on some points to the integrity of the message means a dangerous weakening of catechesis and putting at risk the results that Christ and the ecclesial community have a right to expect from it”.

Your Holiness, the aberrations you so clearly describe are now widespread throughout British Catholic schools and colleges. We are particularly concerned about the abysmal doctrinal formation given to students in those colleges which train Catholic teachers. For more than ten years now, prospective teachers have been leaving these colleges with little or no knowledge of the basic teachings of our Faith—and often with substituted and dangerous unorthodox attitudes.

The Influence of Corpus Christi College

This sad state of affairs can be shown to be the result of the efforts of those false advocates of “the spirit of Vatican II” busily working through the Church bureaucracy men-

tioned earlier. In a laudable attempt to improve the content and standard of catechesis, Corpus Christi College was set up in the Diocese of Westminster and courses organised for those concerned with, or interested in, catechetics. Thousands of students, from Britain and overseas, full-time and part-time, passed through these courses. Additional courses were established for those interested in improving their knowledge of developing Theology. However, it soon became evident that the content of the courses, although wrapped in vague and equivocal terms, was not only unorthodox, but heretical. There were also unauthorised liturgical malpractices. Holy Mass was often said on the Corpus Christi College premises without the use of vestments and Holy Communion was distributed to the hand long before our Bishops had received permission for the practice to be adopted here.

As a result, most of the Bishops stopped sending students to the College. Later, over a dispute about the acceptability of certain invited outside lecturers, the college staff tendered their resignations, which were accepted by Cardinal Heenan. About this time, Cardinal Heenan also expressed his opinion that the Principal of the College "no longer believes in the Blessed Trinity or the Incarnation, in a Catholic sense". Shortly after this, the College, in its erstwhile form, closed, and the Principal, the Vice-Principal and several of the tutorial staff left the priesthood. The sincerity of the Principal and his Vice-Principal were never in question and there are many who would testify to their love of Christ and their concern for souls. There is no doubt, either, that they were extremely effective teachers. Sadly, this is one reason why catechesis throughout Britain is saturated with their influence.

There is another reason. About the time the College was started, there was also a worthy effort to strengthen catechesis by the setting up of Diocesan Catechetical Centres. Naturally, those priests who were appointed Diocesan Catechetical Directors were advised to take the courses available at Corpus Christi, in order that the "experts" might advise them for their tasks. Similarly, when Chaplains were appointed to our secular Universities, to minister to the spiritual needs of Catholic students, it was considered

desirable to prefer priests who had absorbed "modern techniques and ideas" at Corpus Christi. Another significant change occurred about the same time in Catholic colleges for the training of teachers. Previously, the teaching of Theology and religion had been entrusted to priests, but it was decided that this was a task which, in the light of the Second Vatican Council's stress upon the dignity and competence of the laity, might well be assumed by suitably-qualified lay people. On the face of it, there could be no criticism of this, except for the sad fact that the only establishment available for those people to study, in order to qualify for the posts, was—Corpus Christi College.

Thus it can be seen how, in a comparatively short time the whole catechetical establishment in Britain (and in places overseas) became saturated with the erroneous teaching of that college. There were (and still are) notable exceptions, but they became isolated and frustrated, faced with fierce opposition and often ridicule from an establishment which claimed to have — and, indeed, at one time, seemed to have — the full support of all our Bishops.

Modern Catechetics Theologically Corrupt and Spiritually Bankrupt

One such was Fr. (now Canon) George Telford, at one time Secretary to the Department for Catechetics of the Education Commission of the Bishops' conference of England and Wales. In his letter of resignation, in which he tried to draw attention to the sorry state of catechetics, he wrote, "I would maintain that 'modern catechetics' is theologically corrupt and spiritually bankrupt. Its strictures and innovations are irrelevant and unmeaningful for Catholic faith, and can achieve nothing but its gradual dilution." It is perhaps relevant to record that an enthusiastic supporter of Corpus Christi College, where he often lectured and whose efforts to defend the methods and orthodoxy of the tutorial staff frequently brought him into public disagreement with their critics, was Fr. (now Bishop) Konstant

There would be little point in detailing those events, were they but a matter of history except, perhaps, as an example of how confusion can be spread and faith undermined. Unfortunately, their influence is still widespread and strong.

today. In this country it is now axiomatic with those who use "new catechetics" that documents coming from Rome are considered to be merely "guidelines", to be accepted or rejected in the light of "local needs and conditions". So we are not surprised that there is little sign that anything more than lip-service is being paid to the admirable *Catechesi Tradendae*. Indeed, since its issue, there have been two recommended syllabi which do not meet its requirements. They are the "Veritas" series which provoked strong adverse reaction among Catholics in Ireland when it was produced there; and the new Liverpool Syllabus for Primary Schools.

The present catechetical standpoint here is to maintain that the catechesis of the recent past left much to be desired, but that "everything has now been put right". Although this disarms parental criticism, it does nothing to allay their unease, for they inwardly know that basic parts of the faith are either not being taught or are being misrepresented.

The Upholland Northern Institute

As an indication of this and before leaving the subject of Religious Education we would draw to the attention of Your Holiness the activities of the Upholland Northern Institute. This former seminary (now, alas, no longer required for its original purpose) is, according to its prospectus, "a residential and resource centre, engaged in promoting adult Christian Education". Under the patronage of the Bishops of the Northern Province and Shrewsbury, it seeks to "encourage adult members of the Church to think, reflect and discuss the implications of being a member of the Church today". Among the "experts" invited to conduct courses and lead these adult discussions is the dissident American priest, Fr. Charles Curran. It will be recalled that the Most Reverend Joseph Sullivan, Bishop of Baton Rouge, Louisiana, refused to allow Fr. Curran to use the Catholic Centre at Louisiana University, because His Lordship had serious doubts about the orthodoxy of Fr. Curran's views. In a public and published statement, the Bishop outlined the areas in which Fr. Curran's views were at variance with the teaching of the Magisterium.

Bishop Sullivan was supported in his action by his fellow Bishops. In spite of this evidence, those responsible for the Upholland Northern Institute deem it suitable for Fr. Curran to address, not specialist theologians who could, if they so wished, challenge his views, but a gathering "open to all". The Institute's literature, ignoring Bishop Sullivan's condemnatory action, describes Fr. Curran as "a major figure in Catholic and ecumenical ethics today. He stands firmly in the tradition of Catholic thinkers who so love the Church that they are prepared to voice their criticism and dissent with respect and courage". (It is remarkable, Your Holiness, that in this type of literature it is always courageous to dissent, whereas the courage and steadfastness necessary to uphold and practice the orthodox Catholic faith in the face of modern indifference and frequent opposition is invariably presented as the easy and comfortable way!)

We are told, too, that Fr. Curran's "clear, sensitive and humorous talks won him many friends and admirers at Upholland last year". Sadly, if this means that his erroneous teaching was accepted and absorbed, this could only result in the growth, within the Church, of a body of opinion at variance with the Magisterium and with Papal teaching. Former priest and ex-Principal of Corpus Christi College, Hubert Richards (previously referred to) is another invited to Upholland this Summer, in the list which is remarkable for the number of "respectful and courageous critics", rather than loyal theologians. Richards, described as "scripture scholar, popular author and song-writer", will lecture and lead discussions on, among other things, "new and disturbing ideas about life after death—are they orthodox? An examination of some of the problems and challenges facing the Church in the 80's".

It would seem to us of Pro Fide logical to assume that the Upholland Northern Institute is carrying on from where Corpus Christi College left off. Yet, among the Northern Bishops are Bishops Burke and Holland, both of whom are well-known for their orthodoxy and their loyalty to the Holy See. Is this not yet another example of the bureaucracy getting out of control? From our lay point of view it seems particularly unjust that priests attending

these dubious courses may meet their expenses from Parish funds—usually the contributions of the faithful.

There are other areas of concern to us which must be mentioned here, but we would not wish to intrude too much on your time with such detailed observations as those we have made on the subject of Religious Education.

The Liturgical Bureaucracy

Our liturgical bureaucracy refuses to accept that there is anything wrong with its policies and introduces further unauthorised novelties which only serve to deepen dissatisfaction and dismay. Your letter *Dominicae Cenae* and the Instruction, *Inaestimabile Donum* are being conveniently ignored, in the claim that any errors or abuses which may have arisen will be remedied by an “ongoing programme of liturgical formation”. One facet of this “formation” will be to rid the laity of the idea of the church as the House of God by persuading them to accept it as the “House of the People of God”. The vital explanation that it may be so viewed *only because* it is the house of God is deliberately omitted. Among other innovations which cause us particularly distress are, the removal of the Tabernacle from the High Altar; the unnecessary introduction of standing for Holy Communion—altar rails being arbitrarily removed to hasten the process—the proliferation of Extraordinary Ministers of the Holy Eucharist where no real need exists; the use of hymns and songs which are not only unrelated to the Feast being celebrated, but to the Mass itself, and are often of purely secular significance and musically inadequate. In most dioceses, little or no attempt is made to ensure that the faithful are able to say or sing together in Latin those parts of the Mass pertaining to them. There is also widespread anxiety about the ICEL English translation of the Mass which, in many parts, does not convey the sense and implications of the Latin version approved by Pope Paul VI. Although the manner in which explicitly sacrificial terminology in the original Latin version has been systematically modified, or eliminated completely, is particularly unsatisfactory to many, those who object are told that it is disloyal to express such feelings, since the version was approved by the Holy See. We assure,

Your Holiness, that we express our opinion not in any spirit of disloyalty, but as sons and daughters to their Father, safe in the knowledge that he would want to know what was, rightly or wrongly, causing them distress.

The training of priests is also a cause for much anxiety. We have reason to state that the directives of the Holy See on priestly formation are not fully implemented. Unsound teaching, based on the views of such as Kung and Sohillebeecks, is common; and the example set by some seminary professors in the matter of the virtue of obedience leaves much to be desired.

The Post-Conciliar Bureaucracy

To return to the matter of post-conciliar bureaucracy, which seems to have a stranglehold on the Church in Britain; the majority of the Commissions, etc. are completely unrelated to the lives and beliefs of our ordinary Catholics. Indeed, most British Catholics have only a vague idea of the existence of these bodies and of their purposes. Many would be horrified at the thought that the Justice and Peace Commission, for instance, and the CIIR were supposed to be representing them, since they appear to be concerned with politics as an end in itself. They concern themselves with matters which are not of direct concern to British Catholics nor within the competence of the British Hierarchy. They also appear to be totally preoccupied with attacking right-wing regimes in countries such as Chile, while making little or no effort on behalf of persecuted Catholics in such countries as Lithuania. What is unacceptable and sad is that the media seeks opinions from these Commissions and presents them as the "Catholic Viewpoint"; whereas the views they do express are simply highly-opinionated expressions of the particular Commission.

The National Pastoral Congress

The most significant achievement of bureaucratic organisation and manipulation was undoubtedly the recent National Pastoral Congress. That such a flood of detailed recommendations and resolutions emerged after a minimum of discussion by what were carefully-selected "delegates" was significant—but that is an aspect we will not go into

now, in this report. Suffice it to say that we can assure your Holiness that the ordinary British Catholic is not clamouring for the introduction of inter-Communion, nor is he or she, to cite another example, pressing for divorced and "re-married" Catholics to be admitted to the Sacraments—not because we are without compassion, but simply because we understand that such actions would not be in accordance with the constant teachings of the Church.

Your Holiness : this report is based upon the experience of our members throughout Great Britain and upon information received from them and many others, including many worthy and loyal priests. It is presented in the hope that it may be of some help in the preparations for your visit to us. We have made every effort to make it frank and factual; at the same time taking care to avoid any lack of respect or courtesy. We hope we have succeeded in this, because *Pro Fide* has but a two-fold aim :—

- (1) To support the authority of the Holy See; and
- (2) To uphold the authentic teaching of the Church.

Therefore, we confidently reaffirm our filial and obedient affection.

On behalf of the National Council of Pro Fide, viz.

Major Sir Patrick Wall, M.C., V.R.D., M.P. —

Haltemprice, Yorks.

J. P. Brooke-Little, M.V.C., M.A., F.S.A., Norrey and
Ulster King-of-Arms — Oxford.

Lieut. Col. A. J. Cranstoun of that Ilk. — Scotland.

J. P. Finigan (Honorary Secretary) — Addiscombe,
Surrey.

J. & P. Marsden — Croydon, Surrey.

H. McCrone — Northants.

Mrs. Jaonna Bogle (née Nash) — Dulwich, London.

N. C. O'Brien — Altrincham, Lancs.

Noel King — Middlesex.

C. T. Rogers — Caversham, Reading.

P. F. X. Swarbrick — Preston, Lancs.

W. H. Whittle — Bromley, Kent.

We remain,

Your devoted and obedient servants,

J. P. Finigan,

Honorary Secretary.

The writer of this article is an American graduate student of Oxford University, at present completing a thesis for his M.Litt. in Mediaeval History. He has published articles in Catholic journals in this country and the United States, where he is active in the pro-life movement.

U.S. Bishops & Abortion

JAMES STERLING CORUM

WHAT Abraham Lincoln said of one of his generals—"He can pull defeat from the jaws of victory"—could be applied equally well to the Catholic bishops of the United States on the abortion issue.

Now that the pro-life caucus in the U.S. Congress is at its greatest strength in a decade and a strong bill that would grant the legal status of personhood to the unborn has a favorable chance of passing from the committee to the floor, the Catholic bishops have directed the faithful to make a ninety-degree turn in order to support a constitutional amendment that recognizes the States' right to abort but not the fetus' right to live. It is most certainly the most incompetent political decision by the Catholic bishops since the birth of the Republic.

The Prelude

In 1973, when the Supreme Court allowed unrestricted abortion, the foremost opponents were the Catholic bishops. At first, the anti-abortion movement existed primarily in a Catholic ghetto and its ability to influence national politics was slight. Even so, in 1974 the Catholic bishops rejected any compromise on abortion. They specifically refused to support legislation that would leave abortion decisions up to the States. The bishops insisted that a national law or constitutional amendment which recognized the fetus as a person and guaranteed its right to life was the goal of the Church.

The Catholic stand was an example to many non-Catholics, especially Evangelical and Protestant churches. These Protestants, including such groups as the Moral Majority, became the major part of the crusade against abortion. The pro-life groups not dominated by the bishops also became the most effective striking force against abortion, because they didn't hesitate to organize campaigns and to give financial backing to pro-life candidates. The 1980 election year was a banner year for the pro-lifers. At least two dozen congressional elections were decided on the abortion issue and the Senate ranks as well were swelled by staunchly pro-life Senators such as Jeremiah Denton and John D'Amato. The bishops and their pro-life committees did little if anything in bringing about this result.

The Human Life Bill

In January, 1981, a bill was introduced into Congress by its sponsors, Senator Jesse Helms and Congressman Henry Hyde, which would effectively end abortion in the U.S. Called the Human Life Bill, it would legally define the unborn child as a person with the rights of personhood under the law. This bill was proposed in accordance with Article III., Section ii. of the Constitution, which states:

"In all the other cases before mentioned, the Supreme Court shall have appellate jurisdiction, both as to law and fact, *with such exceptions, and under such regulations as the Congress shall make*".

In other words, the Human Life Bill would force the Supreme Court and other courts to grant the rights of the 14th Amendment of the Constitution to the unborn.

The 14th Amendment reads:

"No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of Life, Liberty, or Property, without due process of Law; nor deny to any person within its jurisdiction the equal protection of the laws".

If the unborn were granted personhood under the law, then no abortion could be performed without a court hearing beforehand. Moreover, under the "Equal Protection" clause the State would be obliged to provide full legal

representation to protect the rights of the fetus. It's not difficult to see how the Human Life Bill could end the slaughter of the innocents.

During the year, the Human Life Bill battled its way through the preliminary hearings and finally to a successful subcommittee vote in late 1981. To become law, the Human Life Bill needs only a majority vote in each of the two Houses of Congress.

This fall as the Human Life Bill was progressing through committee, it and its supporters (every major pro-life organization) came under attack from an unexpected source: the United States Catholic Conference (USCC). In October, the USCC General Counsel, Wilfred Caron, issued a brief stating that the Human Life Bill was unconstitutional. At the same time, Mark Gallagher, the American bishops' pro-life organizer, was urging bishops and pro-life groups to support a different law called the Hatch Amendment.

The Hatch Amendment

On September 21, 1981, an Amendment to the U.S. Constitution, named for its sponsor, Senator Orrin Hatch, was introduced in Congress. It reads:

"A right to abortion is not secured by this Constitution. The Congress and the several States shall have the concurrent power to restrict and prohibit abortions; provided, that a law of a State which is more restrictive than a law of Congress shall govern".

This Amendment does not recognize the unborn child as a person under law. While it allows the States the right to restrict abortion, even its sponsor admits that there is no guarantee that the States will pass their own laws to prohibit abortion and thus save a single life. Unlike the Human Life Bill, which can be passed by a simple majority of Congress, the Hatch Amendment—as an Amendment to the Constitution—must be passed by a two-thirds majority of both Houses of Congress and three-quarters of the 50 State legislatures before it can become law.

Led by the Committees of the National Conference of Catholic Bishops and the U.S. Catholic Conference, the bishops quickly lined up to support the Hatch Amendment. Archbishop John R. Roach of St. Paul, Minneapolis, the

Chairman of the NCCB, endorsed the Hatch Amendment on October 23rd. He said that a "pure" human life amendment was unlikely to pass, and "The bottom line in favor of the Hatch Amendment appears to be that it is politically achievable".

Without making more than a cursory examination of the Human Life Bill, the bishops' Pro-life Committee, led by Cardinal Cooke of New York, endorsed the Hatch Amendment in September. The U.S. bishops were committed to the Bill without even being polled. Bishop Thomas Welsh of Arlington, Virginia, said of the committee's action, "Rather than receiving the information on a matter of great concern to all of us, from a telegram, there must have been some way to poll us". (*N.Y. Times*, 11/17/81). However, other bishops soon fell into line and began issuing their own endorsements.

At the annual general meeting of the National Conference of Catholic Bishops (Nov. 16-19, 1981) some of the bishops expressed doubt about the NCCB support of the Hatch Amendment. Cardinal Humberto Medeiros of Boston asserted that the 1981 NCCB abortion stand was not consistent with the bishops' previous stand. He pointed out that in 1974 Congressional hearings the bishops had openly rejected the same approach that they were now endorsing. The Cardinal said that he wouldn't be able to tell his flock in Boston why the bishops had changed. "In my conscience, I do not see how I could endorse an Amendment which will grant the power to Congress and the States to destroy life in the womb. I will not have these innocent voices in the future shouting at me, asking me what right had I to sacrifice them". (*Providence Journal*, Nov. 17, 1981). Bishop Daniel Cronin of Fall River, Massachusetts, said that the Hatch Amendment contained a "built-in contradiction". "As I understand the Amendment, an unborn child in the wrong State and at the wrong time isn't going to fare as well as one born in the right State at the right time". (*Providence Journal*, Nov. 17, 1981).

Most bishops, however, were enthusiastic about the amendment. Cardinal Cooke said "To the extent it is possible to judge the morality of a constitutional amendment, the Hatch proposal is morally sound. It will reverse

the social acceptance of destruction of the unborn which grows more pervasive each day it goes on". (*Providence Journal*, 11/1781). Bishop Joseph McNicholas of Springfield, Illinois, supported the Hatch Amendment as an expedient political move. He said that the foes of abortion who seek the "perfect amendment" would be allowing the practice to continue if they are not willing to compromise. Cardinal Cooke pushed especially hard. At a press conference during the first day of the bishops' meeting, he predicted that the bishops would line up "four square" behind the Hatch Amendment.

Cardinal Cooke's prophecy was correct. Faced with previous official endorsements, strong lobbying from the NCCB committees and the pressure to present a "united front", every bishop but one voted to endorse the Hatch Amendment. Even Cardinal Medeiros, who had spoken so passionately against the Amendment, voted with his 200-plus colleagues. The lone voice of dissent belonged to Bishop Joseph V. Sullivan of Baton Rouge, Louisiana, probably the most outspokenly orthodox Bishop in the United States.

Whipping the Pro-lifeers into Line

On December 12, 1981, the board of the National Right to Life Committee was called together for a special session in order to endorse the Hatch Amendment. Just two months before, the board had unanimously adopted a policy amendment which called for the legal definition of a person, as it applies to the 5th and 14th Amendments to the Constitution, to apply to the unborn. Bishops called up their state committee members to lobby for an endorsement of the new approach. One right to life leader said that she had not heard from her bishop for five years before he called her at her hotel to urge her to vote for the Hatch Amendment. (*The Wanderer*, Dec. 24, 1981). The lobbying again paid off. By the end of the day, the majority of National Right to Life Committee Board members endorsed the Hatch Amendment by secret ballot.

The bishops are laying down a stern law with respect to supporting the Hatch Amendment. *The Wanderer* (Dec. 17, 1981) reported that Bishop Kelly General Secretary of the NCCB-USCC, told a meeting of diocesan pro-life direc-

tors in December tht "no dissent" to the bishops' policy will be tolerated. At that meeting, Mark Gallagher, one of the bishops' pro-life lobbyists, reportedly said, "We will treat a vote against the Hatch Amendment as making a Senator a member of the hard-core pro abortion camp". (*The Wanderer*, Dec. 10, 1981). This presumably means that legislators with solidly pro-life voting records who disagree with the weakness of the Hatch Amendment and prefer to support much stronger pro-life legislation will now be labelled "pro-abortion" by the bishops and their committees.

If the Hatch Amendment goes down in defeat, as it most probably will, the credibility of the bishops goes with it. If the bishops continue to undermine the Human Life Bill, then the chances of any pro-life legislation passing at all is minimal. Thus, the trust and cooperation built up over the years between the different pro-life groups will be destroyed for years to come. Even many Catholic pro-lifers that I know now express their doubts about the bishops' commitment to ending abortion and find it safer to carry out pro-life activities in groups dominated by Protestants.

Even if the Hatch Amendment passes, it is doubtful that it will have any effect of limiting abortion. The Amendment contains the two great flaws of not legally defining "person" or "abortion". Any federal court could, and probably will, be able to interpret abortion as only taking place in the last three months of pregnancy, all other abortions being "terminations of pregnancy" and not applicable to the amendment. Other laws and interpretations to allow abortion to prevent "harm to the mother's physical or mental health", etc., etc., could be invoked to allow abortion in the last three months. It's little wonder that the pro-abortionists vent their wrath upon the Human Life Bill while showing little concern about the Hatch Amendment.

I wonder what the bishops and their bureaucrats really think of the laity. One day they tell us that a states' rights approach is wrong; the next, we are told to follow this policy without dissent. Do they have contempt for us ?

Book Reviews

END OF THE BEGINNING

The Destruction of the Christian Tradition by Rama P. Coomaraswamy; Perennial Books, Bedford, Middlesex TW14 8JP, U.K.; pp. 287; £3.50.

We live at the moment at what appears, on the surface at least, as a period of relative quiet within the Catholic Church. The noise has subsided somewhat. A number of yesterday's voices are stilled. On the traditionalist side, death and old age have taken from the arena many of those who stood firm against what they saw as the destructive innovations of the more immediate post-conciliar years. Sheer weariness has claimed others. They have withdrawn from the fray, not through cowardice, but through frustration. Years of battling against what appeared as hopeless odds have lead them to seek God in the silence of their hearts; watching and praying they wait for a better day. It would seem that they have been tried beyond their strength. The brunt of the battle can no longer be theirs.

Where the Progressives are concerned, the same applies but for different reasons, though death and old age have taken their toll here as well. But the spate of words is less on the progressive side than it was. It could well be that many of its adherents have talked themselves out; that some are beginning to realise the futility of substituting the the words of men for the Word of God Incarnate; that they are wearied with the empty futility of the man-made restructuring they have been seeking and that leaves so little room, if any, for the Grace of God. They have been worn down, perhaps, by their own subconscious secularism, which has turned hoped-for achievement into no more than dead-sea fruit.

As a result, we have entered a period of what might be described as surface-pause (with the accent very much on *surface*). But we should not deceive ourselves. What we are experiencing now is the end of the beginning; not, I regret to say, the beginning of the end. To treat it as this

latter could only bring disaster to the Church. The fact we have to face is that the progressive thrust is still at work within the Church—from within diocesan bureaucracies, from power-points in the liturgical field, within the media, throughout the realm of catechetics and christian education, likewise within the whole area of priestly and religious formation. Meanwhile, from the pastoral angle, the neglect of the laity, to put it mildly, is little short of appalling. So many have lost confidence in their priests. Their bishops are no longer credible in their eyes. I have spoken of the end of the beginning. The beginning of the end of our present troubles, which will only come within the Church when unity is, once again, established in truth, is not yet in sight. There is work to be done, much work by those who love God's truth and seek it where it should be sought—within the Magisterium, the Teaching Authority of the Catholic Church.

The book under review will help to do so; but it needs to be read with very considerable discrimination. The chapters of its first part, which deal with the Magisterium, the nature of Revelation and the meaning of Tradition are, in my view, very well done and most useful. I feel great admiration for Dr. Coomaraswamy, a layman, who has so obviously put into them so many hours of patient and effective work. The footnotes, too, are excellent, well presented and extremely helpful. I would give the same praise to Part II of this book, which explains the nature of the Catholic Faith and covers questions arising out of the Author's previous consideration of the Magisterium and Tradition. I found this part most helpful. Also Part IV, which seeks to cover Vatican II; but is inclined at times to an intemperance of language and over-statement of fact that does not help an otherwise well-presented argument.

The same defect affects very badly Part III of Dr. Coomaraswamy's book, which is a consideration of the Post-Conciliar Popes—John XXIII, Paul VI, John Paul I and John Paul II—and which the Author would have done well to have left out altogether or, at least, not to have couched in language that is not only arrogant, but, at times, snide and, indeed, contemptible, as is the case

with his sketch of the present Holy Father. This Part of his book bears the mark of what appears as the Author's temporary obsession with the conspiratorial theory of history. It certainly needs to be kept in mind as a not unreasonable hypothesis when viewing the present confusion within the Church; but, I would suggest, no more than that. A "conspiratio" or breathing together is one thing. There has been plenty of that during these latter years within the Church. A conspiracy is quite another. The distinction is valuable and should be kept steadily in mind.

I would make the same evaluation as in Part III, of the Author's treatment in Part IV of the *Novus Ordo* of the Mass, which should be read with extreme caution; and of a chapter within that Part, which Dr. Coomaraswamy entitles, "Communism — the New Vatican Ostpolitik": the presentation here is extremely superficial and without any real understanding of the forces at work on either side of the Iron Curtain. There is a great deal involved in this observation of mine which cannot be subjected to adequate treatment in what is no more than a book review.

This book, then, has considerable defects. They are compensated for to a very considerable extent, not only by what I have written already in praise of Parts I and II; but by the long chapter entitled "Conclusions", which follows hard on the heels of Part IV. This is excellent, compact and clear; most helpful. So, too, is the Appendix, which reprints the famous Ottaviani intervention with regard to the *Novus Ordo* of the Mass and the opinion of the *Novus Ordo*, presented in the form of a Report by a group of Roman theologians. Both were disregarded. Pope Paul IV had his way. The Old Mass was destroyed, with results only too obvious to the objective observer.

—*Paul Crane, S.J.*

SHORTS

The late Archbishop David Mathew once made a remark to me in one of those off-moments of his, which resulted so often in brilliant flashes of wit or an insight that penetrated deep into one at the time and had the habit

of surfacing later at all sorts of unexpected moments, each time it did so compelling close and attentive thought. The remark I have in mind at the moment was made to me years ago. It surfaced only the other day. "Every religious order", said the Archbishop, "dies with its Founder".

I gave those words of his wider application when I learnt that Father Werenfried van Straaten — the Bacon Priest as they called him—had retired from his post of what was first known as "Iron Curtain Church Relief"; then, as the work expanded vastly and entered new fields, "Aid to the Church in Need". Father van Straaten remains, thank God, with the work he founded; no longer in charge of its overall direction, but as its Spiritual Director. So long as he is there, the work will not die. I have always thought the world of this massive effort and its Founder-Director, loved it for the splendid combination of spontaneity and informal efficiency that marked its progress; the ability of Father van Straaten to discern where the need was greatest and then go straight to meet it; with nothing ever allowed to stop him on his way. The whole thing seemed to me always to sparkle and the man who made it sparkle was the great priest who dreamed the mighty project up; then set it on its way. The story of that priest and the effort that was his is told in the republished third edition of *They Call Me Bacon Priest*. The book first saw the light of day some twenty years ago and is now republished in association with The Augustine Publishing Company, Chulmleigh, Devon EX1 7HL. U.K. At £1.50 or \$3.50 it is very good value indeed.

The Augustine Publishing Co. have done well to republish this book. They have done equally well to publish at £2.50 *The Wonder of Guadalupe* by Francis Johnston. The Author is a master of this sort of writing as those who have read his, *Fatima the Great Sign* (£2.00) will know. Guadalupe laid its hold on me years ago when I had the privilege of visiting the great basilica in Mexico City where the miraculous picture is housed and found myself moved beyond words. Johnston's book took me back there and let me into the background of the wonderful story. I commend it to readers most warmly.

I recommend to readers as well *Catholics in Soviet-Occupied Lithuania* which is obtainable also from Aid to the Church in Need, 3-5 North Street, Chichester, West Sussex PO19 1LB, U.K.; also *Chronicle of the Catholic Church in Lithuania* an occasional publication obtainable from the New England Chapter of the National Guard of Lithuania in Exile, 136 Sawtelle Avenue, Brockton, Mass. 02402, USA. These booklets should be read quietly, thoughtfully and with great reverence for those wonderful Catholics, young and old, men and women, priests and people, who are suffering so much with such wonderful courage so that, not only they, but all the rest of us, who share their Faith, may find new life each day in Christ who died that we might live. Their heroism and their courage have remained too long unknown. It is time the world was told their story. The beginning of the telling has begun. These books are part of it.

From Father Guy Brinkworth's "Personal Renewal Series" there comes from the pen of Father Peter Lessiter and at only 40p, a splendid booklet on evolution, which takes that already well-shredded hypothesis (it was never more than this) well and truly apart. There is nothing hysterical about this book; no screaming; simply the apt presentation of well-researched fact. It is time we Catholics knew the evolution-hypothesis for the basically untenable thing that it is; that Progressives engaged in the weary game of picking up the but-ends of pseudo-scientific research and turning them into absolutes of their new "post-conciliar Faith", à la Dutch Catechism, ceased from their silliness and sought for objectivity in this and other tenets of the creed, which they would like so much to impose on the Church as a whole.

Lastly, two publications, which deserve far more than a mention, but to which, I am afraid, only a mention can be accorded. From the Benziger Sisters (466 East Mariposa St., Altadena, Cal. 91001, U.S.A.) *My Forgotten Prayers and My Forgotten Saints* by Adelrich Benziger. beautifully produced at \$10.00. We have here what you might call the collected thoughts and prayers of a great man from a great family who died in October, 1896. This book, you might say, is a tribute of love paid to him.

Finally, from the pen of Cardinal Siri, a book that is not only profound, but devastating. Aptly called *Gethsemane* (Franciscan Herald Press, 1434 West 51st St., Chicago, Ill. 60609, USA; pp. 377; \$10.00) it goes to the core of the thinking that lies behind the present revolution within the Church and shows it for the shallow, patchy thing it really is. There is no depth to this thinking, only rootlessness, laced with an arrogant cleverness that has frightened too many good men and made them quail. Before what? No more than bluster. It is time the blustering was shown for what it was. That precisely is what this book does. Cardinal Siri has us in his debt.

—Paul Crane, S.J.

QUESTIONNAIRE

(FOR U.K. READERS ONLY)

There has been much concern in recent years about the quality and content of catechetical teaching being given in Catholic Schools. Children are coming home from school without a knowledge of, or acquaintance with, the basic tenets of the Catholic Faith. This simple Questionnaire is being circulated in an attempt to discover just what kind of teaching is being given in our Catholic Schools.

If you would co-operate by answering these few questions on the basis of what is and is not being taught in the Catholic School attended by your children, or by the children of a relative or friend, you will make a most useful contribution to this investigation.

All the replies will be collated and analysed and the findings presented to the highest authorities in the Church. You are asked to indicate the school upon which your answers are based and to give your name and address, *but these details will be reserved in the strictest confidence.*

QUESTIONNAIRE

Is your child being taught the following :—

1. That Adam and Eve alone were the parents of the human race? Yes..... No.....
2. That Original Sin is that guilt and stain of sin which we inherit from our first parents Yes..... No.....
3. That without Baptism which cleanses us from Original Sin and bestows upon us Sanctifying Grace, we cannot enter heaven Yes..... No.....
4. That this Sanctifying Grace was won for us by Christ's death on Calvary Yes..... No.....
- 5a. Is the emphasis of the teaching on the Mass placed on its Sacrificial and Sacramental character rather than the aspect of the Mass as a meal? Yes..... No.....
- 5b. That except for grave reasons, it is obligatory to attend Mass on Sundays and Holy Days of Obligation Yes..... No.....
6. Is the Real Presence of Christ under either kind alone fully explained i.e., the doctrine of Transubstantiation Yes..... No.....
7. That our Lady was conceived without Original Sin; and was perpetually a virgin Yes..... No.....
8. That Christ has conferred on Peter and his successors infallibility so that the Pope cannot err when he speaks "ex cathedra" Yes..... No.....
9. That Jesus Christ rose physically from the dead on the third day Yes..... No.....
10. Does the school teach the existence of—Heaven, Hell, Purgatory? Yes..... No.....
- 1a. Does the school uphold the tenets of Humanae Vitae, i.e., abortion is always grievously wrong
artificial contraception is always grievously wrong? Yes..... No.....
Yes..... No.....
- 1b. That Divorce is contrary to the will of God Yes..... No.....

(Continued overleaf)

12. What practices are encouraged in the school to stimulate the spiritual formation of the children, e.g., visiting the Blessed Sacrament, Catholic Prayers and Hymns, reciting the Rosary, etc.?

13. (a) Please state whether the school uses the Catechism, If so, which version?

.....

(b) Is a syllabus issued?

If so, which version?

(c) What textbooks are used?

.....
Remarks/Comments if any :—

Name of School to which your

answers refer

Town and County in which the

school is situated

Your Name

Address

Thank you for completing this Questionnaire. Please send it to :

PRO FIDE (Westminster Council)

24 YEADING LANE, HAYES, MIDDLESEX UB4 ORX